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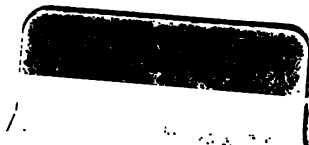
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VOL. XXI.

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BILLROTH'S COMMENTARY ON THE EPISTLES OF PAUL  
TO THE CORINTHIANS.

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EDINBURGH:  
THOMAS CLARK, 38. GEORGE STREET;  
J. G. & F. RIVINGTON, LONDON;  
AND W. CURRY, JUN. & CO. DUBLIN.  
MDCCCXXXVII.



A  
COMMENTARY  
ON THE  
EPISTLES OF PAUL  
TO THE  
CORINTHIANS,

BY  
DR. GUSTAV BILLROTH,  
LATE PROFESSOR OF PHILOSOPHY IN THE UNIVERSITY OF  
HALLE.

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TRANSLATED FROM THE GERMAN, WITH ADDITIONAL NOTES,

BY THE  
REV. W. LINDSAY ALEXANDER, M. A.  
EDINBURGH.

VOL. I.

EDINBURGH:  
THOMAS CLARK, 38. GEORGE STREET.

MDCCCXXXVII.



**J. THOMSON, PRINTER, MILNE SQUARE.**

## TRANSLATOR'S PREFACE.

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THAT portion of the writings of Paul, to the elucidation of which the present work is devoted, occupies a very important place in the sacred canon. Besides containing some *loca classica* upon several of the most essential positions in doctrinal theology, such, for instance, as the Deity of Christ, the personality and agency of the Holy Spirit, the resurrection of the body, &c.,\* the two Epistles to the Corinthians may be regarded as constituting the great code of practical ethics for the Christian Church. In this respect, they stand to the science of practical theology, in a relation analogous to that occupied by the Epistles to the Romans, the Galatians, and the Hebrews, to the science of sys-

\* See the passages on the Deity of Christ and the agency of the Spirit, collected in Dr. J. Pye Smith's *Scripture Testimony*, iii. 496. The doctrine of the resurrection is the theme of ch. xv.

tematic divinity ; they contain the fullest development of those principles on which that science must rest, and the practices which its rules are to authorize or inculcate. Under these circumstances, it is somewhat remarkable, that on no portion of the New Testament, if we except some of the smaller Epistles, has less of critical investigation been bestowed than on this. In our own language, it would be difficult to mention above three or four separate works upon the Epistles to the Corinthians, and of these, not one that is deserving of consideration in a scientific point of view, however much some of them may commend themselves to the lovers of homiletical commentaries. Even the prolific press of Germany presents a somewhat similar dearth in this quarter. "Of *special* treatises on these Epistles," says the most recent commentator on them, Professor Olshausen, in his *Biblical Commentary on the Connected Writings of the New Testament*. Bd. III. 1ste Abt. 2<sup>te</sup> Lief. p. 474, "the number is vastly smaller than *e. gr.* on the Epistles to the Romans and the Galatians, and those which are extant, as well as those which appear in *general* works, are of such a character as to leave much yet to be desired." The reason of this somewhat remarkable fact, it is not necessary that we should stop to inquire ; the circumstance of its existence is suffi-

cient, not only to excuse the publication of the present work, but to procure for it a favourable reception from all who are engaged or interested in the exegetical study of the Holy Scriptures.

The work of Professor Billroth, of which a translation is now presented to the theological public, is constructed upon the principle of applying the rules of a scientific hermeneutic to the one simple object of eliminating from the words of the Apostle, the sense he intended them to convey. Hence the author contents himself with discovering the meaning of Paul's sentences, elucidating the connection of these with each other, and pointing out the general train of remark or reasoning which pervades the whole, without either stopping to argue in defence of the doctrine he may have brought out, or to endeavour to impress it upon the feelings or convictions of his readers. If there is thus less of that general observation and reflection which some are disposed to regard as the main charm of a Commentary on Scripture, and more of what have been somewhat contemptuously styled "the dry bones of criticism," than are often presented by works of this nature, especially in this country, there will be found, at the same time, in the steadfastness and honesty of purpose with which the author prosecutes his avowed design, what will be held as far more than a compensa-

tion for this, by every intelligent and principled student of the Bible. What such an one wants in a commentary, is not lengthened homilies upon points of doctrine or duty, but simply assistance to discover what idea the divine Spirit, using the language of men, and observing all the ordinary rules of grammar, logic, and rhetoric designed to convey by the words which the text of Scripture presents to his view; and when he has discovered this, he has obtained what he knows to be of immeasurably greater value than the most ingeniously conducted argument, or the most splendid piece of declamation that ever flowed from human pen. That, on every point, the assistance which Dr. Billroth offers his readers towards the attainment of this end, will be satisfactory to them, is more, perhaps, than it would be safe to affirm; but this much at least, it may be permitted to his Translator to say on his behalf, that while he never diverges into the inviting regions of mere declamation, he never passes over a difficult passage without making a fair attempt, at least, to expound its meaning, and show its connection with both the previous and subsequent context.

When the work was published, (in 1833) the author was a young man, occupying the station of a Privat-Dozent<sup>a</sup> in the University of Leipsic.

<sup>a</sup> See Robinson's *Concise View of Education in the German*

In the course of the following year he was elevated to a Professorship of Philosophy in the University of Halle, an office which he held, however, only for a very short time. Whilst occupying his former situation, in which straitened circumstances, and the ardour of an unquenchable love of knowledge and desire of excellence had combined to urge him to exertions for which his frame was naturally little fitted, the seeds of an insidious malady had gradually taken root in his constitution, and he had barely commenced his lectures at Halle, when he was compelled to relinquish the attempt and retire from his post. After lingering for some months, he expired in March 1836. The following notice of his death appeared in the course of last year in an English journal, in an article on the German Universities, written, I understand, by a gentleman who at the time it happened was studying at Halle. "Early in 1836, Halle sustained a severe loss in the early death, by consumption, of Billroth, one of its Philosophical Professors, and a man of remarkable comprehension and depth of intellect. The highest expectations had been awakened by the talent displayed in his early lectures and writings."<sup>a</sup> It was with peculiar

*Universities*, p. 12, in No. V. of the Student's Library of Useful Tracts.

<sup>a</sup> *Eclectic Review* for August 1836, p. 166.

sorrow that I received the intelligence of this event,—a sorrow that was deepened as well by the remembrance of former intercourse with Dr. Billroth, as by the knowledge that, had his life been spared a little longer, a second edition of this work would have been published, containing all the corrections, additions, and other improvements which farther inquiry, and the criticisms of the public journals had suggested. On this the author was busily engaged at the time of his death, but unfortunately he had proceeded so very short a way towards its accomplishment, that no steps could with propriety be taken by those into whose hands his papers fell, to further his design after he had himself been removed. The hope of obtaining this second edition to translate from, induced a pause for a considerable period in the present undertaking, nor after that hope was frustrated by the melancholy event above referred to, was it without considerable reluctance that I consented to resume my labours, afraid lest I might be doing an injustice to the memory of the author, by introducing to the English public a work, which he himself had so far condemned, as to set himself, amidst other cares, and in feeble health, to remodel and correct it. A re-examination of the work, however, strengthened by a perception of the growing respect which even in its original state it was receiving

from some of the most distinguished scholars in Germany,\* satisfied me, that if it was not all that its deep-thinking author wished it to have been, it nevertheless contained enough to make the translation of it a valuable addition to the exegetical stores of those who were not able to make use of the original. I had, moreover, in my possession, a considerable portion of those alterations and improvements which the author had intended to incorporate with his second edition, and which he had transmitted to me some time before his death, for the purpose of being used in the preparation of this translation. These I have carefully introduced into the places, and used in the way directed by the author; so that, though it will still be a subject for regret that he was not spared to accomplish his design, that regret will be diminished by the consideration that a portion at least of those improvements which he designed to introduce are preserved in the present work. This circumstance will serve also to account for any discre-

\* Prof. Olshausen, whose work already referred to, is perhaps, when taken as a whole, (in so far at least as it has yet been published), the first work of the day for sound criticism and spiritual exegesis, always refers to this work in terms of the highest respect. In his Commentary on the Corinthians he quotes from it perpetually, and generally introduces his citations with "Treffend bemerkt Billroth," or some other expression of equivalent import.



pancies, whether in the way of omission, alteration, or addition, which those who may take the trouble of comparing the translation with the original, may discover between them.

Of the principles on which the author has proceeded in the execution of his work, the following statement is given by himself in his preface, the whole of which, from its great length, and the notice he takes of topics not likely to interest the English reader, it has not been judged necessary to translate. After alluding to the prevalence, in former years, of the practice of interpreting scripture, so as to accommodate it to certain preconceived notions, either in theology or philosophy, he proceeds thus :—“ In opposition to this confused mode of proceeding, somewhere about ten or fifteen years ago, arose the strict grammatico-historical school, which avowed as its object the development, apart from all considerations of a dogmatical kind, of that meaning from the text which the author had combined with his words. For this, especially, a sure foundation was laid by the possession, through Winer's services, of a rational grammar of the New Testament idiom. With this no one can dispense who does not wish to refuse all assent to what is right. And just as little can the Exeget decline the obligation of making himself as fully acquainted as possible with those historical cir-

cumstances that are necessary for the proper elucidation of his author's words.

“ These are acknowledged principles, and it would not be worth while, at this time, to notice them, were it not for a question with which the mention of them is connected.

“ That question is, Is grammatical, or, to speak more correctly, linguistical, (by which expression the lexicographical is also included) and historical information sufficient (when added, of course, to natural qualifications of a subjective kind) to place us in the position whence a perfect interpretation of the Bible may be produced? Rückert, in the preface to his Commentary on the Epistle to the Romans, (p. 9), expresses himself as follows:—‘ The Exeget of the New Testament, as such, has, for the sake of the meaning which the New Testament has for the Christian church, as the source and rule of its theological knowledge, no system whatever, and can have none, either of dogmatics or of feeling; in so far as he is an Exeget, he is neither orthodox nor heterodox; neither supernaturalist, nor rationalist, nor pantheist; he is neither pious nor profane; neither moral nor immoral; neither keenly sensitive nor unfeelingly apathetic; for he has nothing to do but to eliminate what his author says, and to deliver this over as a naked

statement to the philosophers, the dogmatists, the moralists, or the ascetics.'

“ These words clink very pleasantly, and the accomplishment of the conditions they set forth seems directly to lead to the main design of interpretation, *the apprehension of that which the author desired to say*. But nevertheless, the entire position from which these are produced, is untenable, because too abstract. It would lead us too far from our subject were we to attempt to show this untenability theoretically from the notion of knowledge. Suffice it to remark, that the knowing mind does not regard the object of its knowledge as something outward, but that the knowledge consists in the removal of the barrier between subject and object; so that it is a contradiction to expect that any one shall be able to comprehend himself, and detail to others a foreign thought, or a system of foreign thoughts — a connected system of opinions — without bringing his own views up to them. All such pure and presumptuous empiricism recoils upon itself. But, without entering on such speculations, we need only appeal to experience; there never has been yet an Exeget who had *no* system, however simple and abstract might be that which he had, which did not lie at the foundation of his exegesis, when, in the course of it, he came upon the dogmatical views of his author. If

he wishes to give a statement of these, he must at least have *locos communes* under which he arranges them ; and, besides, as he cannot merely repeat, word for word, the expressions which the author has used, but must transpose them into such as are familiar to himself and his readers, this necessitates the possession of *opinions* or *principles*, which, again, require a wider foundation, and so necessarily refer to the province of philosophy. It follows from this, not that the Exeget should have no system, no opinions, but that his opinions and system should not be subjective, but objectively true and well founded—not that he should join no party, but that he should join the party of truth single and alone.

“ Rückert says, moreover, that when the Exeget has discovered what his author says, he must deliver it over as a naked statement to the philosophers and dogmatists. Certainly he should ; but we would ask, *in what form?* With the mere representations and images of an author, scientific dogmatic can commence nothing ; its object is to ground and grasp whatever in them is true and eternal. If the exegesis is to be a bridge between the region of the immediate existence of religion in representation and image, and that of dogmatic, *i. e.* of the scientific comprehension of the dogmata, it cannot stand only on the former, but must rest also on the latter ; if it

is to be the interpreters between two regions, it is necessary that it be skilled in the language which both use. On this account, both the purely philosophical and the dogmatical element must mingle in its exercise. So it always has been, and it cannot be otherwise. Dogmatic wants to perceive the *rational*, the *spirit* that is revealed in Christianity; but as this spirit by being revealed, puts on a Time-form, so is this accomplished by men whose education derived its character from a particular time. Such men were the apostles, and their education was one that had been influenced by Jewish opinions and modes of belief. Hence they often expressed Christian truth in forms borrowed from Jewish modes of thought. We find also that they accommodated to themselves Jewish conceptions; and, indeed, Paul says of himself, 1 Cor. ix. 20, 'to the Jews became I as a Jew, that I might gain the Jews,' &c. Now, it becomes of importance to enquire *how far* this accommodation was carried. Are, for instance, such expressions as *ὁ υἱὸς τοῦ Θεοῦ, ὁ λόγος ἀεὶ ἐγένετο, ἡ δικαιοσύνη ἡ ἐκ πίστεως*, &c. simple accommodations to Jewish, or, in general, to Oriental modes of representation? Or are they expressive of ever-during truths that rise above the changing influence of time? And, if so, what are these truths?

“ To institute such inquiries on these points,

and to educe from the biblical representation the *idea* which has its immediate existence in them, is what exegesis cannot refuse, provided it is to be theological. It is only when it does so that it accomplishes any thing of which dogmatic can make an immediate use. In my opinion, therefore, exegesis, if it would reach its perfection, cannot remain ignorant of the recent philosophy; on the contrary, it will be drawn towards it by an inward necessity, and that the more the further it advances towards freedom from prejudice. A remarkable and decisive instance of this is given by Usteri's inestimable work, *Entwicklung des Paulinischen Lehrbegriffes* [Development of Paul's Doctrinal System], the object of which, as stated in the preface to the fourth edition, (Zürich 1832), is 'not at all to apply to the dogmatical representations of the apostle, reflections arising from the stand-point of our representations, and to subject them to a negative criticism, but, holding fast by the thread of the positive unity of the idea, to recognise those subjective forms of composition as necessary elements in the development of the idea,' p. 7. From the same point have I endeavoured to treat the dogmatical passages in the present work; and it is gratifying to me to be able thus to refer those who object to such modes of interpretation to

one work, at least, of acknowledged exegetico-dogmatical importance.\*

\* [It is proper to remark here, that though the author has introduced several applications of what he calls the new (or Hegelian) Philosophy to the elimination of the idea involved in the words of the apostle, very few traces of these will be found in the present translation. The passages in which they appear have, in general, been omitted, and, for the following reasons : 1st. Whilst I fully agree with the author that exegesis has something more to do than simply to translate the words of a writer into the synonymous words of the language of those for whom the exeget writes, and that its office is not fulfilled until it presents the *truth* which the writer meant to teach, in a substantive and intelligible form, to the mind of the reader ; I must profess my inability to see how this end is to be attained by the application to the words of the sacred penmen, of a set of philosophical principles of which they were, of course, profoundly ignorant. In such a case there is great danger of our erring against one of the first principles of a sound Hermeneutic, viz. that no principle foreign to the views or habits of the original writer be allowed to exert an influence on the interpretation of his writings. The only limitation under which the exercise of the grammatico-historical mode of interpretation can be safely placed, is that which requires that this exercise shall be guided by a respect to the analogy of scripture and to the pervading spirit of the word of God. This seems sufficient to secure to the competent inquirer (under the divine blessing) the discovery of what the sacred writers intend to say, and this surely is all that can be either reasonably or wisely required. 2dly. Dr. Billroth's philosophical speculations being designed rather as an experiment than employed as essential to the elucidation of the text, the omission of them in no degree interferes with the harmony or unity of his work. And, 3dly. Those passages of his work in which they are introduced are expressed so much in the peculiar terminology of the Hegelian

“ But enough of this. On the principles which, in other respects, I have followed, I need say little, as, in regard to them, I profess myself altogether of the grammatico-historical school. As regards the language and grammar, I have followed everywhere the admirable work of Winer, and my aim has been that my commentary should appear penetrated with the spirit of its philology. I have also derived excellent advantage, especially for the second epistle, from Fritzsche's *Dissertatt. II. de nonnullis posterioris ad Corinthios epistolae locis*. Lips. 1824. Of lexicons I have made little use; where references to them were necessary, I have always used Wahl's *Clavis*, 2d edit. 1829.

“ If, in the grammatical remarks, I may seem at times to have descended to what is little and unnecessary, I hope, in the present state of exegesis, that this will be easily forgiven. The ge-

school, that without an acquaintance with the system of that philosopher, it is utterly impossible either to understand the original, or to render it into English. Instead, therefore, of running the risk of disgusting my readers with inserting passages which I could not possibly render intelligible, without prefixing to this work an outline of Hegelianism—a task for which I am equally unwilling and incompetent—I have judged it better to omit them entirely. For this I am happy to say I had the author's consent; and I believe it was his intention to have rescinded all those passages in his second edition, had he lived to finish it.—T.B.]



nuine rational mode of treating such matters is not yet so extensively known as it deserves; and I have entered into these grammatical subtilities with ardour, partly to accustom the young exeget, for whose use this commentary is in this respect principally designed, to have ever a careful eye upon the grammar, which is the only secure foundation of exegesis, and partly because I hold it to be the duty of every exeget, while as yet the New Testament philology has only recently been freed from the fetters of an enfeebling empiricism, to prove to his reader, who may perchance be distrustful of his grammatical treatment of the text, that he exercises a perpetual watchfulness over this most important part of scriptural interpretation.

“ For the historical element I have had more aid from recent publications, such as, besides the Introductions to the New Testament, Neander's *Geschichte der Pflanzung und Leitung der Christlichen Kirche durch die Apostel*, Hamb. 1832, [History of the Planting and Government of the Christian Church by the Apostles], Schrader's work entitled *Der Apostel Paulus*, 2 Th. Leipz. 1830 and 1832, as well as several valuable treatises of Bleek in the *Theologische Studien und Kritiken*, and the famous Essay of Baur on the Christ-Party in the *Tübingen Zeitschrift für Theologie*. The results of these writings, so far as I

could agree in them, I have thankfully incorporated with my Commentary, and if the latter have no other merit, it has at least one in this, that it contains the results of the most recent inquiries, and may serve to make known to the public at large many important conclusions, which, from being developed in the pages of journals, have had hitherto a comparatively restricted circulation. As regards such notices respecting history and antiquities as were requisite in order to elucidate the text, I have been as brief as possible, and, to avoid unnecessary quotation, I have referred generally to the most common manuals, especially to Winer's *Biblisches Real-lexicon*.

“ I have yet to speak of the text which I have followed as the ground-work of my remarks. Necessitated to choose one that was generally known, I selected that of Knapp, as edited lately by Goeschen, with a Latin version and a collection of its variations from the text of Lachmann, under the title *Novum Testamentum Graece et Latine.—Edidit Ad. Goeschen; praefatus est Fr. Lücke*, Lips. 1832. The text of Lachmann itself I would have followed, had it not been that it is comparatively so little known; wherever, however, his variations from that of Knapp seemed to me of moment I have referred to them, and have thus sought to contribute my

mite towards making the usefulness of this most serviceable work more extensively known."

These extracts will put the reader in possession of the principles on which the author has proceeded, and the authorities on which he has rested in the composition of his work. It only remains for me to add, that, in my capacity of Translator, my chief aim has been to render faithfully and perspicuously the author's meaning, whether his statements were such as I could accord with or not. From such statements as have appeared to me importantly erroneous, I have given my reasons for dissent in a note. This privilege I have, however, used very sparingly; for as, on the one hand, a Translator cannot justly be made responsible for any of his author's opinions, so, on the other, it seems indecorous in one whose main office it is to be an interpreter of his author's meaning, to be officiously anxious to act the part also of a censor upon his sentiments.

The rest of the notes consist almost entirely of quotations of those passages to which the author has referred, and which, in a work intended for English readers, it was necessary to quote entire, in order to render the reference to them of any avail. By far the greater part of these are from the valuable grammar of Winer, already

referred to. One or two quotations are also introduced from the recent work of Olshausen, in which he animadverts upon some of Dr. Billroth's criticisms.

Throughout the whole, my principal desire has been, to render the work as useful as possible, not merely to those who are engaged in the duty of publicly expounding the word of God to others, but still more, perhaps, to those who are seeking to acquire the habit of applying with facility the principles of a strict and scientific exegesis. A more valuable habit it is impossible for the student of theology to attain, and there is no discipline by which it is so likely to be acquired as by the careful study of works such as those which the modern school of German commentators has produced—works in which the utmost freedom of inquiry is tempered and directed by the most scrupulous regard to settled principles of hermeneutic and exegesis, and in which care is taken that no part of the divine word shall be made to speak what is contrary to the general tenor of Scripture, or what is not fairly deducible from the language in which it is involved. The multiplication of such works cannot but exert a beneficial influence upon the biblical literature and theology of the age. Wherever their spirit is imbibed, a reverence for the word of God, as such, and a sincere desire to

understand what the Holy Ghost teacheth, will supplant that love of party-tenets and iron-bound systems which has so long pressed as an incubus at once on the peace and the intelligence of the church. Let us indulge the hope that the time is not far distant when the race of mere dogmatists, who seem to address themselves to the interpretation of Scripture for no other purpose than to make the sacred writers speak like the disciples of some modern master, will give place to those whose sincere desire (to borrow the words of Archbishop Whately) it shall be, not so much to have Scripture on their side, as to be themselves on the side of Scripture. Then, but not till then, may we expect to see a spirit of light and love pervading the universal church, and cleansing away the impurities and imperfections, which ages of ignorance, prejudice and bigotry, have cast upon her.

W. L. A.

EDINBURGH.

*August 12, 1837.*

# INTRODUCTION

## TO THE FIRST EPISTLE.

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CORINTH,<sup>a</sup> the wealthy and luxurious<sup>b</sup> capital of Achaia, which, though destroyed by Lucius Mummius B. C. 146, had, after its restoration by Cæsar, and chiefly by means of its trade, become a city of the first importance, was visited for the first time by Paul during his second great apostolic journey, (Acts ch. xviii.) The importance of the city, its felicitous situation, the conflux of persons from all nations, brought thither for the purposes of traffic,

<sup>a</sup> See *H. Wilkens spec. antiqq. Corinth.* Brem. 1747, and *Walch. antiqq. Cor.* Jen. 1761.

<sup>b</sup> Among the passages from profane writers, in proof of this (see them in Eichhorn's *Einleitung*, III. 94. Hug's *Introduction*, II. 368. [Eng. trans.] Schott *Isagoge*, p. 230, and Heydenreich *Comment. proleg.* IX.) the following deserve particular notice in connection with this Epistle. Strabo VIII. p. 380, *Almelov.*—"The great and wealthy city of the Corinthians has always abounded in population, and is well supplied with every thing necessary, both for political matters and for mechanical trades." Dio Chrysostom, II. p. 119. *Reisk.* "Ye inhabit a city, the most licentious (*ἰσαφροδιστοτάτην*) of all that either are or have been." Even the verb *κομισθιάζω* was synonymous with *to be luxurious*. Hesych.

were circumstances which rendered it exceedingly eligible as a centre-station from which the gospel might be spread abroad throughout a great part of the Roman empire; and it was accordingly fixed upon by Paul as one of the places where he remained for a longer period than was usual with him on such journeys. According to Acts xviii. 11, he continued there for eighteen months.

Shortly after his arrival at Corinth, he found there a Jew of Pontus, by name Aquila, who, along with his wife Priscilla, had recently come from Rome on account of the proscription issued by Claudius Cæsar against the Jews in that city, (see Sueton. *Claud.* c. 25.) With him Paul connected himself, in the first instance by exercising along with him the same craft. From the expression in Acts xviii. 2, where he is called *τινὰ Ἰουδαίου*, Aquila does not appear at that time to have been a Christian; but his conversion must have followed very soon after, as we find that he, with his wife, had, half a year afterwards, obtained so deep an insight into Christianity as to be able to explain it more perfectly to Apollos at Ephesus, ver. 24.

The labours of Paul, in connection with these individuals, as well as with Timothy and Silas or Sylvanus, (comp. Acts xviii. 5, with 2 Cor. i. 19.) were favourably followed by the foundation of a numerous church (xviii. 8.) in spite of the enmity of the Jews, ver. 12, and the contempt with which the Greeks, blinded by their fondness for worldly learning and wisdom, regarded the simple preaching of

the gospel.<sup>a</sup> Throughout the whole of Achaia also they formed churches ; at least, such existed when Paul wrote his Second Epistle to the Corinthians ; see ch. i. v. 1.

After the lapse of eighteen months Paul went to Ephesus, whither he was accompanied by Aquila and Priscilla, and thence to Jerusalem, Acts xviii. 18. During his absence (during which, however, Apollos went to Corinth and carried on the commenced work ; see more on this under,) the Corinthian church sank into a very corrupt state. Immorality, numerous errors in church order, and party divisions showed themselves. Of these the apostle, perhaps for the first time, became aware (probably through Apollos, who was again with him, 1 Cor. xvi. 12.) during his second more permanent residence at Ephesus, whither he had come on his third great apostolical journey, after visiting Galatia and Phrygia, Acts xix. 1. On this account he wrote an epistle (now lost)<sup>b</sup> to which he himself refers, 1 Cor.

<sup>a</sup> See what Aristides the rhetorician (in the 2d cent. of the Christian aera) says respecting Corinth, (*in Neptun. ed. Dindorf*, l. p. 40.) " If you but go into the street you will certainly meet a philosopher, and even from statues (*ἀψύχων*) you may learn and hear, so vast are the treasures of literature in every part of it, wherever one may cast one's eyes, whether in the streets or by the porches (*στυλάς*.) Besides, there are gymnasia and schools, and the mathematics and histories."

<sup>b</sup> The Armenian church preserve a pretended letter of Paul to the Corinthians ; but it is spurious, and even were it genuine, its contents forbid its being regarded as the one referred to above.



v. 9,<sup>a</sup> in which he forewarned the Corinthians against intercourse with those who were immoral. To this the Corinthians replied, in a letter sent by the hands of Stephanus, Fortunatus, and Achaicus, (1 Cor. xvi. 17. 18) in which also some inquiries respecting different points were contained, (see 1 Cor. vii. 1; viii. 1; xii. 1; xvi. 1 and 12.) In addition to these, the apostle had obtained information as to the state of the Corinthian church from the domestics of Chloe, 1 Cor. i. 11.

<sup>a</sup> [The only authority for the supposed existence of this epistle, rests on the words of the apostle in this passage,—a very inadequate foundation indeed for so important an assumption! The words of Paul are Ἰγγραψα ὑμῖν ἐν τῇ ἐπιστολῇ κ. τ. λ. by which it is supposed that he refers to a previous epistle. Now, in reply to this, it may be remarked, 1st, That, supposing such an epistle to have existed, (of which, beyond these words, there is no evidence) it is very unaccountable not only that *it* alone of all Paul's epistles should be missing, but that nowhere in the writings of the early church should any hint of its ever having existed be found. 2dly, It is not a little remarkable, that, amid the apostle's frequent references to bygone events in these epistles, no notice, but this very cursory one, should have been taken of an event so important as his having previously written them an admonitory letter. 3dly, Had the apostle really meant, by these words, to refer to a former epistle, he would have written ἐν τῇ προτέρῃ ἐπιστολῇ, and not simply ἐν τῇ ἐπιστολῇ. 4thly, The words may, without any constraint, be regarded as referring to the epistle in which they occur, τῇ being used for ταύτην, as in Coloss. iv. 15, and 1 Thess. v. 27; and the whole being rendered, "I have just written to you (as e. g. at v. 2. and 7,) in this epistle, &c." As to the *vou* in xer. 11, it is obviously only a *particula transeundi*, equivalent to "now I have thus written, &c." See *Bloomfield Rec. Syn. in loc.*—T. R.]

Of that state we must now proceed to offer a more particular account, in so far, at least, as materials for such an account are furnished to us by the two Epistles themselves, and by the Acts of the Apostles.

The crowning evil, under the influence of which the Corinthian church had been brought, was, without doubt, its corrupt division into different and bitterly opposing parties. The existence of these the apostle himself expressly mentions, when he says, 1 Cor. i. 12, "Εκαστος ὑμῶν λέγει· ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.<sup>a</sup> Of this evil it will be proper to develop the characteristic features, so far as existing information shall enable us so to do. We shall follow in this inquiry an excellent treatise by Baur, "on the Christ-party," (in the Tübingen "*Zeitschrift für Theologie*," *Journal for Theology* for 1831, part 4. p. 61. sqq.) and the equally valuable, though shorter, delineation of our subject, in Neander's *History of the Planting and Administration of the Christian Church by the Apostles*, (*Hamburgh* 1832, *Vol. i. p. 199, sqq.*)

The parties which bore the names of Paul and Apollos, were always nearly allied to each other,

<sup>a</sup> For the supposition, that reference is not made in these words to opposing parties *really* ranked under these names, but that by a metaschematism the sense is: "There are at Corinth various parties, which have called themselves by the names of their leaders, as if one should say, I am a disciple of Paul; and another, I of Apollos, and so on,"—for this supposition, as Eichhorn has remarked, (*Einleitung*, III. p. 108,) there are no grounds.

and may, indeed, be regarded as fundamentally one, in so far, at least, as they stand in equal opposition to all the others. Paul, according to his liberal view of Christianity, as opposed to all the peculiarities of Judaism, had preached it as a system free from the compulsion of the law. After him came Apollos, and carried forward the work which he had thus begun. This Apollos was, as we learn from Acts xviii. 24, *sqq.*, an Alexandrian by birth, who had, in the first instance, belonged to the number of John's disciples, (see Acts xix. 1, *sqq.*), but had afterwards been more accurately instructed in Christianity by Aquila and Priscilla at Ephesus. He is styled ἀνὴρ λόγιος, an expression intimating probably his Judæo-Hellenic education, as this was peculiar to the learned among the Alexandrian Jews, and perhaps also his eloquence, (see Neander, p. 201, note.)\* Aquila

\* [In the passage referred to, Dr. Neander says, "The appellation ἀνὴρ λόγιος, applied to him in the Acts, describes him probably, not as an eloquent, but as a learned man. This accords best with his being an Alexandrian, since they were distinguished, not so much for eloquence, as for their learned education; and his disputation with the *Jews* at Corinth confirms us in taking λόγιος in this sense, when viewed in connection with a Jew's estimate of *learning*. In this sense, the word occurs in Josephus and Philo; the former of whom opposes λόγιος to ἰδιώταις, *de Bell. Jud.* VI. v., § 3, and the latter *de vita Moysis*, I. § 5, uses Αἰγυπτίων οἱ λόγοι." Whether λόγιος is to be understood in the sense of *learned*, or in that of *eloquent*, is not a matter of much importance; but I cannot say that Dr. Neander's reasons appear to me sufficient to induce us to desert our own version. For, in the first place, if λόγιος mean *learned*, it would be mere tautology to tell us also that

and Priscilla had, as he was going into Achaia, commended him to the churches there. And certainly, among so polished a people as the Corinthians, his Alexandrian education was admirably adapted to procure him a multitude of followers in preaching Christianity. His system of doctrine, however, seems to have been sadly misapprehended, and to have produced in many members of the Corinthian church, pride and vain philosophy, instead of the genuine fruits of Christianity. Hence, doubtless, the powerful attack upon the former in the first chapter of this Epistle. At the same time, the preaching of Apollos, properly viewed, contained no deviation from the

Apollos was *δυνατός ἐν ταῖς γραφαῖς*, which can only mean the same thing, viewed in connection with the Jewish notions of learning. 2dly, Whatever may have been the Attic use of *λόγιος*, in the common dialect it generally means *eloquent*.<sup>\*</sup> Thus Mercury was called *Ἑρμῆς ὁ λόγιος*, and Phrynichus, p. 68, (as quoted by Wetstein in loc.) expressly says, *λόγιος ὡς οἱ πολλοὶ λέγουσιν ἐπὶ τοῦ δυνατοῦ εἰσαῖν*. 3dly, The testimony of Josephus and Philo cannot go further than to prove, that in their own time the word did signify *learned* as well as *eloquent*, for it is also used in this latter sense by both of them, (see Kuinoel and Bloomfield in loc.) 4thly, It seems clear, that after Paul left Corinth his influence over many of the Christians there began to decline, and it is equally clear (see 1 Cor. ii. 4; 2 Cor. x. 10; xi. 6,) that this had arisen from his want of eloquence. Now, had Apollos been merely a *learned* man, his preaching among them would not have had this effect, for in that Paul was at least his equal. For these reasons it appears better to adhere to the common version of *λόγιος* as meaning *eloquent*.—TR.]

\* I perceive, however, that Mr. Negrin, in a note, vol. i. page 299, of his edition of Herodotus, renders the word *λόγιος* by "*one profound in history, erudite*."

doctrinal view of Paul; for we find Paul acknowledging Apollos as the person by whom the foundation laid by himself had been built upon, (1 Cor. iii. 5, &c.,) and very far indeed from regarding his party as personally opposed to himself.

On the other hand, the Petrine party, or, at least, their leaders, were professedly opposed to Paul. During his absence from Corinth, it had happened that some Judaizing false teachers had arrived, bringing with them letters of commendation from Palestine, and, perhaps, also, even from Peter himself, who had set themselves to enforce the observance of the law on Christians, and had mingled Judaism and Christianity together, as we find, for instance, to have been the case with the church at Galatia. This was one part of their corrupting conduct in the church. But, there was also another part, the consideration of which is involved in the inquiry as to those who called themselves *τοὺς Χριστοῦ*, to which we now proceed.

Regarding the nature of this party, we find several very different opinions advanced. The simplest and most natural, at first sight, seems to be that of Eichhorn, who (Einl. III. p. 107,) says, "Whilst the parties of Paul, of Apollos, and of Cephas were contending with each other, there was formed a party of *neutrals*, who maintained that they held with neither Paul, nor Apollos, nor Peter, but only with Christ. They relied on the instructions of a written document, which they had constructed out of the discourses of Jesus, recorded in the original gospel." With the exception of the hypothesis in this last

clause, which is, indeed, approved of by hardly any one, this opinion of Eichhorn is adopted by Schott and Pott. The former says, (*Isagoge in Nov. Testament. p. 233,*) "The passage, 1 Cor. iii. 22, 23, leads us to conclude, that by the phrase λέγοντες ἐγὼ εἰμι Χριστοῦ are described those who rightly acquiesce in this, that *they should profess themselves simply as attached to Christ.* It is by no means to be supposed, that Paul reproves them alike with those who had boasted of himself, or of Apollos, or of Peter, as their leader and teacher, in preference to others. He only mentions them along with the others, in order that he might clearly show of what kind were the dissensions among the Corinthians, which he could do only by stating, that some chose this one, and some that one for their teacher, while others (and that rightly, 1 Cor. iii. 23,) called themselves simply followers of Christ."<sup>a</sup> In the passage here adduced, however, before the words ὑμεῖς δὲ Χριστοῦ can be made to support this theory, we must add to them the clause "as also some of you properly profess,"—

<sup>a</sup> LOCUS 1 Cor. iii. 22, 23, suadet, ut illud λέγοντες ἐγὼ εἰμι Χριστοῦ eos innuere putemus, qui recte in eo acquiescant, ut simpliciter se Christo addictos profiteantur. Minime existimandus est Paulus hos pariter improbasse, atque illos, qui vel ipsum Paul., vel Apoll., vel Pet. ducem suum atque doctorem prae ceteris jactaverint. Mentionem eorum propterea fecit una cum illis, quod, cujusnam generis essent dissidia inter Corinthios excitata, perspicue explicare non poterat, nisi ita, ut diceret, alios hunc, alios illum praeferre doctorem, aliis (recte quidem, 1 Cor. iii. 23) se Christi sectatores simpliciter appellantis.

an addition for which, there is not only no necessary call in the words themselves, but which is opposed by the connection in which they stand, (see Notes in loc.) Besides, in 2 Cor. x. 7, we find the apostle declaring those who called themselves *τοῦ Χρ.* to be opposed to him,<sup>a</sup> which renders Schott's interpretation quite untenable, and brings us back to that which holds, that in 1 Cor. i. 12, Paul reproveth those who called themselves *τοῦ Χρ.* no less than those who called themselves from Paul, or Apollos, or Cephas.

Some may feel themselves, therefore, led rather to favour the opinion of Storr,<sup>b</sup> according to which the Christ-party is regarded as consisting of those who followed James, the relation of our Lord (Gal. i. 19,) as the head of their sect. In this view, the expression *γινώσκειν κατὰ σάρκα Χριστόν*, 2 Cor. v. 16, is regarded as alluding to this relation; and, in respect of the same, it is thought that the *ἀδελφοὶ τοῦ Κυρίου*, 1 Cor. ix. 5, are mentioned as well as James himself, ch. xv. 7. The first of these, perhaps, however, gives no foundation for such a theory, since the words *γιν. κ. σ. Χρ.* stand there in quite a diffe-

<sup>a</sup> [This quotation of Dr. Billroth's, I need hardly say, is as little to the point as the one adduced by Schott. In neither of them is any reference made to the Christ-party in the Corinthian church; but, in both, the Apostle is speaking of Christians as such; in the former, of those who were so only professedly, in the latter, of those who were so really and in truth.—Tr.]

<sup>b</sup> This opinion is followed by Bertholdt, (Einl. VI. p. 3319;) by Hug. (Introd. II. p. 371, Eng. trans.) and by Heydenreich (Comment. I. p. 31.)

rent meaning from that of family relationship ; and with regard to the two latter, even supposing that they were, in other respects, free from difficulties, and so had a clearly favourable bearing on the Storrian theory, yet their force is not so great as to compel our assent to it. For, as Baur correctly remarks, p. 56, “ the ἀδελ. τ. κ. ch. ix. 5, as well as James, ch. xv. 7, are mentioned in course, along with others of the same class to which they belonged, and there is nothing in the context to lead us to suppose that their being named was occasioned by their sustaining a peculiar relation to others in the church.” The chief difficulty, however, that arises against the proposed theory, lies in this, that if the Christ-party were in reality the party of James, the question immediately occurs, Why is not this party named after James, as the others are after Paul, Apollos, and Cephas? Whence the appellation *οἱ Χριστοῦ*? Even if the customary force of the article thus used be to express relationship, yet it would be a strange way of expressing the relation of the party of James to their leader, to call them the party of Christ, simply because James was a relative of Christ: to do this, we should have had not *οἱ Χριστοῦ*, but *οἱ τοῦ ἀδελφοῦ τοῦ Κυρίου*. And even supposing that the form here used is designedly employed as an abbreviated form, it is yet to be remarked, that in that case, in place of *οἱ Χριστοῦ*, we should have had *οἱ Κυρίου*, as the reference would have been to the ἀδελφοὶ τοῦ Κυρίου, and not to the ἀδελφοὶ Χριστοῦ. In the name *Χριστός*; here used, there lies a subordinate notion, which suggests



a reference to another relation than one of an external nature, arising from the person of Jesus. Although Jesus, as Χριστός, is also Κύριος, yet in the latter there is more decidedly involved the idea of the historico-personal (see ex. gr. John xx. 18, 25,) than in the former, which, though commonly used of Jesus, yet always involves in it the doctrinal notion of the Messiah or Redeemer. (Baur as above.)

We are thus brought directly to the theory of Baur, which appears to be the only true one. Before him J. C. Chr. Schmidt, had remarked that, properly speaking, there were only two parties in the Corinthian church, the Pauline and the Petrine. This is at once rendered probable, by the consideration, that, according to the manner usually followed by Paul in the controversial parts of these epistles, he speaks of his opponents quite generally, and makes no distinctions among them. If, in explanation of this, it should be alleged, that Paul had always the party of Peter in his eye, as those were his bitterest enemies, and passed over the Christ-party as neutral, we reply, that this supposition is negatived by 2 Cor. x. 7, *sqq.*, a passage which forcibly forbids us to establish any essential distinction between the opponents of the apostle alluded to in it, and those referred to in the following chapter, as he passes from the former to the latter without any intimation that they were distinct from each other.

Wherein, then, consisted the essential feature of the party of Peter? The common opinion is, that it lay in this, that they endeavoured to engraft the in-

stitutions of Judaism on Christianity ; and, indeed, as has been already remarked, this certainly was one part of the corrupt views which the false teachers held. That this, however, was not their only corruption, nay, that it was one which did not even reach the length of being plainly broached, is shown from the very mode and character of the apostle's polemics in these epistles. We find him here contending not, as for instance in the Epistle to the Galatians, for Christian freedom through the abrogation of the law, in opposition to Jewish constraint, but for his own authority *as an apostle*, which had been impugned. On this head, Baur's remarks are excellent, p. 83. " The peculiar zeal of the Jewish Christians for the Mosaic law, might, in this case also, be primarily the moving inducement ; but since in a church composed of [at least very many] heathen Christians, like that at Corinth, an immediate introduction of their principles would not have procured for them a favourable reception, they accordingly sought to undermine *the apostle Paul by impugning his apostolic authority*, and in this way to effect an introduction of Judaism. They would not acknowledge Paul as a genuine and legitimate apostle, because he was not an apostle *τοῦ Χριστοῦ*, in the same sense in which Peter, James, and the others were, not having stood in the same close connection with Christ during his life on earth in which they had stood.\* From this point of

\* Peter himself had given no countenance to the party in Corinth bearing his name, as is evident from the fact, that he

view, the relation of the Petrine to the Christ-party becomes, as it appears to me, very simple and natural. These were not two different parties, but only two different names of one and the same party, (in the same way as the Pauline and the Apolline seem to have been essentially one party) so that both names denote only the pretensions which this party advanced on its own behalf. They called themselves *τοὺς Κηφᾶ*, because Peter held the first place among the Jewish apostles, but *τοὺς Χριστοῦ* also, in order that they might keep up the notion, that intimate intercourse with Christ was essential to the possession of genuine apostolic authority; and so might place Paul at least much below the rest of the apostles, as one who had entered upon the office later than the others, and in a way peculiar to himself. With this view also, they chose the name *οἱ Χριστοῦ* and not *Ἰησοῦ* or *Κυρίου*. They assumed that title which held forth the idea of the Messiah or Saviour, in order that they might point out, as the efficient communicating organs of the Messianic felicity and blessing,—of the higher life, the principle of which is Christ the Saviour—only those who had received all that appertained thereto, from the immediate teaching of Jesus, through an outward and really conspicuous union with him.<sup>a</sup>

never was in Corinth as an apostle. We conclude, however, from the whole affair, that some travelling pseudo-apostles had assumed Peter's name, and with it visited the Corinthian church. [This is, of course, mere supposition.—Tr.]

<sup>a</sup> The theory above given is greatly confirmed by Baur's

Such is the view of this subject given by Baur. In my opinion, however, it will be proper, in addition to this, to take into consideration what is rendered probable from 2 Cor. x. 7, sqq. In that place, Paul obviously sets the teachers in opposition to himself. Perhaps they had assumed the title *Χριστοῦ* at first in their presumptuous pride. Those of their followers who came nearest to them, and who were most assuming, probably took the same appellation; while others contented themselves with the name *Κηφᾶ* after them, (in a manner analogous to the parties of Paul and Apollos), having no other object in so doing, than the desire of having for their voucher one who had been really, and by actual personal intercourse with Christ, constituted an apostle. We thus arrive at a distinction (though not a very important one) between the Petrine and the Christ-party, to the necessity\* of which Nean-  
 showing, with much acuteness and profound learning, that it pervaded the whole of the earliest age of Christianity; p. 114, &c.

\* P. 204. Should, however, this distinction not seem sufficiently established, it does not appear that the new view (though allied to that of Eichhorn) adduced by Neander, can be substituted for it. According to that view, the Christ-party was composed of philosophic, educated heathen-Christians, who, rejecting the authority of all the apostles, wished to construct from Judaism a pure Christianity for themselves. This view is rendered untenable by 2 Cor. x. 7, &c. where the Christ-party is obviously intended. It is, however, to be observed, that this latter passage is the only one which decidedly favours the view of Baur, and, accordingly, the other passages he adduces, I have thought proper to explain in the commentary, without any reference to this subject. [See note a, p. 10.—TR.]

der very carefully draws the attention of his readers, and the omission of which he justly regards as a defect in the theory of Baur. The same individuals did not call themselves at one time, "of Cephas," and at another "of Christ," but, each one of those who had been led astray by the false teachers, in speaking of his party, applied it to that name which most suited his own views. It thus appears, that the Petrine division of this party, or that of Peter strictly so called, was the better disposed of the two.

But, besides party divisions, there were other corruptions and abuses which were distracting the Corinthian church. In that city, so profoundly immersed in luxury and excess, Christianity had made so little progress in diffusing the influence of its moral energies, that not only many lived lives of a generally vicious character, (2 Cor. xii. 21,) but even one man, worse than the rest, had been guilty of incestuous intercourse with his step-mother, and yet had not been expelled from the Christian church, (1 Cor. v. 1, &c.) The low state of the latter was also shown in this, that some had brought the differences existing among Christians, for decision before a heathen tribunal, after the manner of the world, instead of seeking to settle them in an amicable way within the church, (1 Cor. vi. 1—8);—that some celebrated the feast of love in an unworthy manner, and made it an occasion of jivialty, and a source of humiliation to their poorer brethren, (1 Cor. xi. 17, &c.);—and that the more freethinking part of the Christians gave offence to the consciences of their weaker brethren by

eating of the flesh that remained over from the sacrifices of the heathen, (1 Cor. viii. 1, &c.) Besides these, other abuses had crept in connected with their assembling together for divine worship, (1 Cor. xii. —xiv.); and, upon two weighty questions, one of a doctrinal character, (that respecting the resurrection of the dead, 1 Cor. xv. 1, &c.); and the other of a practical nature, (that respecting the comparative advantages of the married and unmarried states, 1 Cor. vii. 1, &c.), many were in uncertainty.\*

An ardent desire of obviating all these evils led the apostle to write this *first epistle*. His next impulse was to go in person to Corinth, in order, as much as possible, by means of his apostolical authority, to restore affairs to a proper state. From yielding to this, however, he was deterred, as he himself informs us, 2 Cor. i. 23, by an unwillingness to appear among the Corinthians in the character of a chaster, or to “come again to them in heaviness,” 2 Cor. ii. 1.

These last words introduce us to a question much and variously agitated in later times, viz. : Whether, at the period when these epistles to the Corinthians were written, Paul had visited Corinth *once* or *twice*? The common opinion is in favour of the former; it rests upon the fact, that in the Acts of the Apostles no mention is made of any residence of Paul at Corinth between the first one of eighteen months, and

\* Upon all these points see, for more particular inquiry, the commentary itself, as it is impossible to elucidate them apart from the words of the text

his stay at Ephesus, Acts xviii. and xix. But that, in the Acts, many journeys of the apostle are omitted is acknowledged, and the impartial consideration of several passages in the second epistle necessitates the conclusion that such an omission has taken place in the case before us.<sup>a</sup> This is shown by Bleek in the following manner.

2 Cor. xii. 14. In this passage the words, *ιδού, τρίτον τοῦτο ἐτοιμῶς ἔχω ἐλθεῖν πρὸς ὑμᾶς*, considered in themselves, may, indeed, be easily understood (according to the common acceptation of them, in which *τρίτον τοῦτο* is combined with *ἐτοιμῶς ἔχω*) so as to mean, "I am now, for the third time, intending to visit you; twice already have I purposed it, and have been hitherto prevented." But it is obvious that this interpretation is rendered inadmissible by the connection, as immediately after these words, the apostle adds, *καὶ οὐ καταναρξήσω ὑμῶν*, and *I will not be burdensome to you*. In the verse immediately preceding, he remarks to the Corinthians, ironically,

<sup>a</sup> The necessity of this supposition has, of late, been shown both by Bleek [*Theolog. Studien und Kritiken*, 1830, p. 614, &c.], and by Schrader [*Der Ap. Paulus*, 1830, Th. 1, p. 95, &c.] Neander also accords, (p. 216), though he subjects several of the passages adduced in proof to a new investigation, and proves, that 1 Cor. xvi. 7; and 2 Cor. i. 15, cannot be advanced in its favour. Even some of the ancient interpreters hold the right view, as Chrysostom, who says, in his note on 2 Cor. xi. 14, "it is not because I do not receive that I am not with you, but I have already a second time been with you; and now this third time I am prepared to go, and I will not be burdensome to you." So also Theophylact and Erasmus-

that if there were any thing in which they were behind the other churches, it was in this, that he had not been burdensome to them, (since during his presence with them, he had not been supported by them); and begs that such wrong may be forgiven him. After such a statement, what purpose could the apostle have in view in saying, that after he had been twice hindered, he now, for the third time, was purposing to visit them, and that he would not burden them? In this point of view, it was not of the least importance whether he had once or twice before determined to go to them; but whether he had actually been already several times with them. How much more naturally does the whole hang together if we suppose the apostle to proceed thus: "Behold already am I minded to come to you a third time, and [this time also] I will not [any more than on the two former occasions] be burdensome to you."

In ch. xiii. 1, the same interpretation is clearly the most natural. Τρίτον τοῦτο ἐρχομαι πρὸς ὑμᾶς cannot, without violence, be rendered in any other way than, "this is now the third time that I am coming to you." The following words, ἐπι—ἐθήμα, are an application of a passage in the law, (Deut. xvii. 6; xix. 15); and, as appears from what follows, it is the *severity with which the apostle intended to visit them*, that is the matter requiring to be established by several witnesses. His reasoning is this:—"As certainly as a declaration supported by two or three witnesses is true, so certainly will I perform my threats." If we were to take the apostle's words strictly, we should



be led to infer from them, that he had previously, during his eighteen months' residence among them, had occasion for threatening; but this was by no means the case, nor is there the slightest intimation of such in the Acts. This application of a passage from the Old Testament, must not be taken too strictly: the apostle means only to say, in general, that, "as the third of the necessary testimonies always brings an affair to a conclusion, so will my present intended journey bring the performance of my threatenings to an end."

Thus, also, we give a very good meaning to the following verse:—"I have foretold you (namely, during my presence), and as, when I was present with you the second time, so also, now being absent, I foretel those who have before sinned, as well as all the rest, that when I come again I will not spare." The word *τοῖς προημαρτηκόσι* are homogeneous with *προείρηκα*, and, for the sake of clearness, may be translated, "to those who (at that time) *had* sinned before;" the words *τοῖς λοιποῖς πάνσιν*, on the other hand, are homogeneous with *προλέγω*: "all the rest who, since then, have fallen into sin."<sup>a</sup>

It is also to be taken into the account that Paul, by declaring, that when he came again among them

<sup>a</sup> The antithesis between *τοῖς προημ.* and *τοῖς λ. π.* may be brought out also thus: "To all who are and have been *sinner*s, and to all the rest (*not sinner*s)." Paul thus challenges the latter to do their utmost for the improvement of those who had sinned. The interpretation given in the text, however, seems to be the most simple.

he would not spare them, obviously intends a contrast with some former time when he dealt with them tenderly, (and for which he had been charged by his enemies with weakness.) It is, however, not at all probable that this can refer to his first (eighteen months') sojourn, when he founded the church. It is certainly much more natural, to say the least, to regard it as referring to a subsequent occasion, when, on visiting the church which he had established, he found it, in many respects, different from what he had wished and expected.

We are brought to the same conclusion by the passage (already cited) in 2 Cor. ii. 1, ἔχρινα δὲ ἑμαυτῶ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἰλθεῖν. To join πάλιν here *only* with ἰλθεῖν, and to translate, "I determined to come again to you not in grief," were to give a meaning far from natural. For what purpose does Paul say *again*, or *once more*, so emphatically, if he does not mean it to be connected with the *whole* expression, ἐν λύπῃ ἰλθεῖν? But if so, then he clearly affirms that once before he had come to them in grief. Now, this he could not say of his *first coming*; and therefore, from this passage, we are almost necessitated to adopt the supposition given above.

In favour of this also, we may adduce 2 Cor. xii. 21; φοβεῖμαι γάρ—μὴ πάλιν ἐλθόντα με ταπεινώσει ὁ Θεός μου πρὸς ὑμᾶς. We may, indeed, join πάλιν here with ἐλθόντα, but the analogy of ver. 20, where ἐλθών occurs alone, would lead us rather to connect it either with ταπεινώσει, or, at least, with the whole expression again, ἐλθ. με ταπεινώσει. (The passage xiii.

2, where *πάλιν* belongs entirely to *ἔλθω*, cannot well be brought forward to support the opinion that *πάλιν* in the passage before us is to be joined with *ἔλθοντα*, for there *εἰς τὸ πάλιν* is used emphatically, to denote a contrast to some previous time, while here *πάλιν* is used without any emphasis, *πάλιν ἔλθειν* being only equivalent to *ἀνελθεῖν*.)

Since, then, it appears certain<sup>a</sup> that Paul, before writing this first epistle, had been twice at Corinth, the question arises, *when* did his second visit take place? To this question a certain answer cannot be returned. According to Schrader (I. p. 85, &c.) the apostle's second residence of two years and a quarter at Ephesus, mentioned in Acts xix. 8—10, was not the same which was brought to a close by the dispersion consequent on the uproar caused by Demetrius, (v. 24, &c.); but he supposes that Paul, after the lapse of two years and a quarter, made a great journey from Ephesus, and then returned to that place again, where he abode for some time, (so that it was on his *third* visit to Ephesus that he was driven from it by the uproar); and that, during that journey the visit in question, of the apostle to Corinth was made. According to the common view, on the other hand, the time spent by the apostle at Ephesus amounted, on the whole, to only two years and a

<sup>a</sup> The passage adduced by Bertholdt in favour of the common opinion, viz., 2 Cor. i. 15, has nothing to do with the present question. The *διυρίαν χάριν* there spoken of refers to the double visit the apostle had *intended* to make, not to his first eighteen months' residence.

quarter, (not to take the *επιστάσιον* xx. 31 too strictly); and, consequently, we must suppose his second visit to Corinth to have been a brief one made during that time; perhaps, on the first reception of unpleasant news from that city. This conjecture is not disapproved of by Bleek.<sup>a</sup>

Closely connected with this point is the ascertaining of the time when this first epistle was written. According to Schrader it was during his third; according to common opinion, it was during his second two and a quarter years' stay at Ephesus. This two and a quarter years' stay, however, according to what has been said above, must be regarded as divided into two periods, by the brief visit of the apostle to Corinth, so that on either hypothesis it must have been during his *third* visit to Ephesus that this epistle was written. As to the time of the year when it was composed, the majority suppose it to have been at Easter, and refer in support of their opinion to 1 Cor. v. 7, 8, but this passage by no means impels us to such a conclusion, (see the notes on it.) The apostle's declaration, also, that he wished to remain at Ephesus until Pentecost, (1 Cor. xvi. 8,) might have been as well uttered in autumn

<sup>a</sup> The supposition that the eighteen months' residence of the apostle at Corinth was divided into two parts by a journey, and that the second of these was the visit in question, (see Bleek, p. 623), is quite untenable. Nothing is more decidedly against it than the fact, admitted even by Bleek himself, that, during these eighteen months Paul had no reason to be *ἰσχυροῦς* on account of the sins of the Corinthians.

as at Easter. But, indeed, various are the opinions on this point, each author fixing it according to the system of chronology he employs. Thus, the fall of an. 59 is fixed upon by Eichhorn, III. 59, and by De Wette, p. 242; the Easter of an. 59, by Hug. II. comp. p. 325 with 865; the Easter of an. 58, by Bertholdt, VI. 3349; the commencement of an. 56 by Schott, p. 234; and somewhere between Easter and Pentecost of an. 56 by Schrader, I. 262.

The Epistle was probably conveyed to Corinth by the messengers sent from that place, viz. Stephanas, Fortunatus, and Achaicus, (1 Cor. xvi. 17.) Some, indeed, have supposed that Timothy, who is mentioned iv. 17, and xvi. 10, was the bearer; but, if even the Aor. ἔπεμψα would bear of itself such a rendering, (comp. 2 Cor. viii. 17, 18, and the notes thereon,) yet would not this at all cohere with the expression εἰάν δὲ ἔλθῃ Τιμόθεος, xvi. 10; for, had Timothy been the bearer of the letter, Paul would have written simply, βλέπετε ἵνα Τιμ. ἀφάβως γίνηται κ. τ. λ.; the words εἰάν ἔλθῃ (in Lat. *futur. exact.*) indicate clearly a later arrival of Timothy than of the epistle. As respects the sending of Timothy, the object of it was, that he might go to Macedonia and collect there the contribution (1 Cor. xvi. 1, &c.) for the poor Christians in Palestine, with which, as Neander well expresses it, the apostle wished in an appropriate manner to conclude his labours in the East. Paul intimates, that Timothy would also visit Corinth; but, from doing this, probably, he was prevented, as may be inferred from Acts xix. 22, and from the

circumstance that Paul, in the second epistle, makes no mention of his reception by them, or of any intelligence brought by him respecting the state of their church, though, during the writing of that epistle, Timothy was again present with him.<sup>a</sup>

This first epistle divides itself into four leading divisions. The object of the first (ch. I.—IV.) is to reclaim the Corinthians from party divisions; in the second, (ch. V.—VI.) the apostle rebukes the immoralities of the Corinthians; in the third, (ch. VII.—XIV.) he replies to several questions that had been proposed to him, and gives prescriptions for the removal of many abuses in their mode of conducting public worship; and, in the fourth (ch. XV.—XVI.) is contained, a defence of the doctrine of the resurrection, followed, at the close of the epistle, by some general admonitions. For a more minute partition of these leading divisions, and also for the general course of thought in the epistle, the reader may refer to the list of contents prefixed to each section in the Commentary.

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## SECOND EPISTLE.

Not long after the mission of the first epistle, the uproar caused by Demetrius appears to have taken place, (Acts xix. 23, &c.,) by which the apostle was

<sup>a</sup> On the theory which Bleek suggests for the elucidation of this circumstance, see the Introd. to the Second Ep., note second.

compelled to leave Ephesus. He betook himself to Troas, where he hoped to meet Titus, with news from the church at Corinth, respecting which he was in much uneasiness. In this, however, he was disappointed, on account of which he went forthwith to Macedonia, where he had the gratification of his desire, by finding Titus, (2 Cor. ii. 13; vii. 15, &c.) Before we more closely consider the intelligence which the latter brought from Corinth, a question arises, When, and for what purpose had he been sent thither?

The opinion tenaciously held by all modern interpreters, (Eichhorn, Hug, Bertholdt, De Wette, Schott, Neander, &c.,) is, that Paul, after having dispatched the first epistle, being uneasily anxious as to its effect upon the Corinthians, had sent Titus to them, under the pretext of gathering their contributions for the Christians in Palestine, but really, as soon as possible, to receive intelligence, through him, respecting them; on which account, he charged him to use the greatest speed. In itself, this supposition is not improbable; but, if we adopt it, it is difficult to see why Paul should have, in his second epistle, kept this, the real object of Titus's mission, a secret, and should have represented that as being simply the collection of alms. He everywhere, in this epistle, seems desirous of making known to the Corinthians his tender love and care for them, and the anxious suspense in which he was, before he received information respecting them, (ii. 12; vii. 5;) and this he would much more effectually have done by inform-

ing them, that he had *sent* Titus out of his anxiety, than by telling them, that he had merely anxiously *waited* for him. Moreover, this view can be maintained only on the supposition of Eichhorn and De Wette, above mentioned, that the first epistle was written in the fall of the year; those who would have it to have been composed at Easter, overlook the circumstance, that it is clear from the second epistle, that Titus must have already been to Corinth the *preceding year*. For it is said of him, that he had begun the collection, (viii. 6, *προεήρξατο*), and immediately after, it is said, that this beginning had taken place in the preceding year, (viii. 10 comp. ix. 2.) If, then, Titus was sent *after* the mission of the first epistle, it must have been sent in a different year from the second; the one sometime in harvest, the other in the following spring.

All these difficulties, however, may be obviated, if we suppose that Titus had already, *before* the writing of the first epistle, been sent to Corinth with that one which is lost.\* This view is favoured by the circumstance, that in 1 Cor. xvi. 1, sqq., the collection is spoken of as a thing already quite recognised, and respecting which, probably, the Corinthians had put some questions to Paul; now, if it was Titus who had stirred them up to this, (2 Cor. viii. 6.) it is obvious, that he must, before that time, have been at Corinth. It may, indeed, seem strange, that Paul should nowhere in his first epistle mention him; but

\* So Schrader I. p. 137 and 262.



it is probable that he had already said enough to recommend him in the epistle sent with him, now lost.<sup>a</sup>

Let us now pass on to the intelligence itself which Titus brought to Paul. This, upon the whole, was favourable. The rebukes of the first epistle had occasioned in them a wholesome sorrow, had led to the exclusion of the vicious person from the church,

<sup>a</sup> Another, and a very different way, is opened up by Bleek, (*Theolog. Stud. und Krit.* 1830, p. 625.) He supposes that Timothy had, in reality, conformably to the apostle's commission, been in Corinth, that thence he had returned to Ephesus, and had communicated to Paul the results of his mission and the reception of his epistle, of which he himself had probably been the bearer. Paul was thus led to send Titus with an epistle (now lost, but sent of course, on this theory, between the first and second epistles) to Corinth. I have long hesitated whether I should adopt this theory, which has much, indeed, in its favour. One thing which especially speaks for it, is the fact, that it much better explains the great anxiety of the apostle regarding the severity of his epistle, which, from his expressions in the second epistle, we learn he felt, since this anxiety will refer, not to the tone of the first epistle, as we have it, in which, as Bleek remarks, there is no such great severity, but perhaps to some harsh expressions contained in the one sent by Titus, now lost. Nevertheless, I have not ventured, with nothing more in its favour, to adopt this new hypothesis, agreeable as it is; and I still, therefore, at present, adhere to the common supposition, according to which the anxiety of the apostle had reference to the severe expressions in our first epistle, such, as for instance, ch. iv. 8. This common theory, by which Timothy is thought not to have visited Corinth, has, at least, some support from Acts xix. 22. Neander is also in favour of it, p. 227, note.

and had even so wrought upon the latter in bringing him to recollection, and to the renouncing of his immoral habits, (2 Cor. ii. 6—11; vii. 8, &c.) that the apostle proposes that he should be again restored to the church, (2 Cor. ii. 6.) The Corinthians, moreover, had shown great readiness in contributing for the Christians in Palestine, (ix. 2.)

On the other hand, however, the opponents of the apostle had become more influential, and sought by all means to overturn his authority. They charged him with haughtiness and vain-gloriousness, and, at the same time, with fickleness and cowardice, alleging, that being absent, he knew well how to threaten them by letter, but he took care not to come to Corinth in person, and in deed prove himself what he wished to appear in word, (iii. 1; x. 1—4, &c.) Before every thing else, however, they sought to undermine his authority (as has been already remarked in the introduction to the first epistle,) by denying him the dignity of a true apostle of Christ.

The effects of his first epistle on the Corinthians being thus various, the contents of his second epistle may be expected to have a correspondent variety. According, therefore, as the apostle had the well-disposed, or the ill-disposed in his eye, his language overflows with commendation and the signs of the deepest love, or with the most pointed censure and the keenest menaces. The epistle having been written in so excited a state of mind, its form is somewhat uneven, and the course of thought occasionally involved. Yet, in this particular, some have

done too much for the apostle, and it is the business of the interpreter not to rest upon the assurance, that there predominates a great want of order in the epistle, but rather, at all times, to strive to detect and point out in that apparent irregularity, the connecting thread of thought. If this be done with appropriate care, it will appear that the hypothesis of Semler,<sup>a</sup> and that of Weber,<sup>b</sup> according to which this epistle is regarded as being composed of various parts, written at different times, is unnecessary and untenable.

The epistle is divided into three leading sections: the first, ch. I.—VII. contains the commendation and the censure of the Corinthians for the impression made on them by the first epistle; the second, ch. VIII. and IX. a demand concerning the collection before mentioned; and the third, ch. X.—XIII. a vigorously expressed defence of the apostle against his opponents.

<sup>a</sup> Sec Jo. Sal. Semler *Dissertat. de duplici appendice ep. ad Romanos*. Hal. 1767, also, appended to this, *Paraph. epist. ad Rom.* Hal. 1769 and *Ejusd. Paraph. epist. post. ad Corinth.* Hal. 1776. Refuted by Jo. Ph. Gabler, *Dissert. crit. de capp. ult. IX—XIII. post. ep. ad Cor. ab eadem haud separandis*. Gött. 1782: also by Eichhorn III. p. 179, by Bertholdt, VI. p. 3383, &c.

<sup>b</sup> Mich. Weber *Progr. de numero epistolarum ad Cor. rectius constituendo*. Vitemb. 1798. Compare the refutation by Bertholdt, VI. p. 3386, &c. Little as the above hypothesis has in its favour, it has quite as much as that of Bolten and Bertholdt (VI. p. 3349 and 3395,) which attributes to our two epistles an Aramaic origin.

The epistle was composed somewhere in Macedonia, and probably conveyed by Titus and two other brethren, (2 Cor. viii. 6, &c.)

The genuineness of both epistles is attested, no less by the most powerful internal reasons, (the Pauline spirit of the whole being unquestionable,) than by copious external testimony. The reader will find these attestations collected by Eichhorn III. p. 162 and 198; by Schott, p. 236 and 239; by De Wette, p. 244, and by others, [as *e. gr.* by Horne, introd. Vol. iv. p. 364, &c. 7th edit.]



# PART FIRST.

## CHAP. I.—IV.

IN WHICH THE APOSTLE SEEKS TO RECLAIM THE  
CORINTHIANS FROM THEIR PARTY DIVISIONS.

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### SECTION FIRST.

#### CHAP. I. VER. 1—24.

After the customary apostolic salutation (1—3) the apostle begins by extolling the gospel which the Corinthians had received (4—9); he at the same time exhorts them not to dishonour the gifts of God by contentions and party divisions, as he had just heard was the case with them, (10—13); he thanks God that he, at least, had given no occasion for such a state of things, since he had baptized very few of them, having been called by the Lord not to baptize but to preach the gospel: in this latter, however, there is nothing that of itself tends to produce divisions, for in it neither is human wisdom set forth, nor the honour of individuals aimed at; these every preacher of it must immediately renounce, for to the world it is foolishness, though to such as receive and comprehend it, it is the profoundest wisdom of God. (14—24.)

#### CHAPTER I.

1. Παῦλος, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ.—Paul commences this epistle, as is his cus-

tom, with the usual apostolic salutation ; and he does so in the present instance the more particularly, perhaps, that he is about to reprove, as an apostle, the sectarian disorder, and the other irregularities into which the Corinthian church had fallen. The terms of this salutation accord with the entire spirit both of this and the second epistle. In both, the insignificance of individuals, *as such*, is set forth ; whilst, at the same time, it is shown that a sense of this is not to be manifested on the part of any one, by a compromise of the severity of truth, or the dignity of office, but by a subordination of his own interests and likings to the general good ; so that the circumscribed personality of the individual should, as a matter of no value, be absorbed in the objective importance of the things about which he is engaged. In like manner, here, at the commencement, Paul, while on the one hand, he calls himself κλητὸς ἀπόστολος, a divinely commissioned apostle, and so asserts his claim to respect on account of his office, on the other, by the very fact of ascribing that commission to God, (διὰ θελήματος θεοῦ) renounces all right to exercise it by his own power and will. Whether the word κλητός (which Lachmann encloses within brackets) be genuine, or whether it may, perchance, have been interpolated here from the commencement of the epistle to the Romans, is a question of very little moment. If we retain it, it will exhibit the apostle as, notwithstanding the dignity of his office, ranking himself along with other Christians, who, in the following verse, he calls also κλητούς. He is to be re-

garded not as referring here to his miraculous call, of which an account is given in the ninth chapter of the Acts, but in styling himself κλητὸς ἀπόστολος, as using the former term, rather in the sense in which it is common to all true Christians, who are called κλητοὺς ἁγίους, inasmuch as they are certified of their divine vocation, by the reception of the Holy Spirit, for the πνεῦμα is ὁ ἀρραβών, comp. 2 Cor. i. 22; v. 5.

Theophylact gives another view of the object of this introduction; viz. that Paul, by ascribing his apostleship to God, might oppose himself to the assumption of those false teachers who sought their own glory and taught in their own strength: "Here is a proëmium directly adapted for the false teachers: I was called, says he, I did not find it, nor by my own wisdom apprehend it; and I was sent by Christ and am not self-elected, as those who teach among you."<sup>a</sup> As a grammatical remark, it may be observed that it is better to construe the words διὰ Θελήματος Θεοῦ with the entire phrase κλητὸς ἀπόστολος, the part. ὧν being understood, than to regard them as depending solely from κλητὸς as Heydenreich supposes.

Σωσθένης ὁ ἀδελφός.—This is, probably, the same person who is called, Acts xviii. 17, ἀρχισυνάγωγος. It is supposed he had been converted to Christianity by the apostle himself; and was, at the time this epistle was sent off, residing with him at Ephesus;

<sup>a</sup> "Ὅρα προίμισι ἐνδὺς καθαρτόμενοι τῶν ψευδοδιδασκάλων. ἐκλήθην, φησὶν, οὐκ αὐτὸς εὔρον, οὐδὲ οἰκία σοφία κατέλαβον. καὶ ἀπιστάλην παρὰ τοῦ Χριστοῦ, καὶ οὐκ εἰμι αὐτοχριστόνητος. ὡς οἱ ἐν ἡμῖν διδάσκοντες.



but this, as Eichhorn observes, is all very uncertain. It is, however, extremely probable that he was employed by Paul as an amanuensis in writing this epistle, else the apostle would hardly, (seeing he had no other claim to notice, and is nowhere besides mentioned in the New Testament), have named him in the very beginning of his epistle.

2. By *ἀγιοι* are meant *Christians*, those who have received the Holy Spirit. Such are called *ἁγιασμένοι*, from their being, as it were, consecrated and dedicated to Christ, and no longer living unto themselves.

*σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου κ. τ. λ.*—*ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου*, is a form of expression borrowed from the Heb. (as *קָרָא בְשֵׁם יְהוָה* Gen. iv. 26 ; xii. 8, &c.), and is used to denote, not an individual act of calling upon God, but, in general, a life of reverence to God—or of true religion ; and so the words, which originally referred merely to the external act, are used both in the Jewish and still more decidedly in the Christian Scriptures. They may be regarded as equivalent to, “all who profess Christianity.” There is a difference of opinion as to the connection of the words *σὺν—ἡμῶν* with the context. By some they are referred to the salutation of Paul, as if expressing that that was not confined to the Corinthian church, but was extended to all Christians in every place. Thus Cæcumenius, in the former of the interpretations adduced by him, (p. 418.) : “Not only to you Corinthians,” says he, “be grace and peace, but [to you] with all who call upon

Christ in whatever place they or you may be.”<sup>a</sup> It is not implied in this interpretation that this epistle was addressed to others besides the members of the Corinthian church—a thing in itself highly improbable—but the meaning is : to you, as well as to all Christians, grace and peace. Paul, by associating the Corinthians with the entire body of Christians, wherever they might be, would incidentally suggest to them the propriety of unity *among themselves*. By others, the words in question are construed with *ἡγιασμένοις* and *κλητοῖς ἁγίοις*, so that the sense becomes: I entreat for you, the blessings of my salutation, for you who, in like manner with all other Christians, have been called and sanctified. By this also he would inculcate upon the Corinthians the duty of being at one among themselves. After this the meaning of *ἐν παντὶ τόπῳ* is obvious: *everywhere, in all countries*. Theophylact accords with this: “He reminds them of the faithful in every place, in order that he might show that all the faithful, wherever they may be, are but one church; and how is it that ye, residing in the same city, are at variance among yourselves?”<sup>b</sup> In like manner Chrysostom: “Though this epistle was written only to the Corinthians, yet he makes mention of all the faithful in the whole world, showing that as the universal church should be but one,

<sup>a</sup> οὐ μόνον ὑμῖν τοῖς Κορινθίοις, φησί, χάρις καὶ εἰρήνη, ἀλλὰ σὺν πᾶσι τοῖς ἐκκαλουμένοις τὸν Χριστὸν ἐν οἰκόμενοις τόπῳ ἐν ᾧ εἰσιν ἐκκεῖναι τε καὶ ἡμεῖς.

<sup>b</sup> Τῶν ἐν παντὶ τόπῳ πιστῶν μέμνηται, ἵνα δείξῃ, ὅτι μία ἐκκλησία εἰσὶ πάντες οἱ πιστοί, ἃπου δ' ἔστι σοὶ καὶ πᾶς ἡμεῖς ἐν μία καὶ αὐτῇ διακέρουσι ;

though divided among many places, so much more ought that in Corinth; for if places divide, yet their common Lord unites them again.”<sup>a</sup> With these natural and simple modes of explanation, the far-fetched notion of some modern interpreters, that the apostle in the words κλητοῦς—καὶ ἡμῶν is distinguishing between the two sects in the Corinthian church, viz., the orthodox and the heterodox, and uses the word τόπος in reference to their respective places of worship, will not bear a moment’s comparison.

The words αὐτῶν [τε] καὶ ἡμῶν may either be joined with τόπος, in which case they would agree with the paraphrase of Œcumenius quoted above; or, which seems better, they may be regarded as a qualifying addition to the first ἡμῶν, and the whole may be rendered thus: our Lord Jesus Christ, and yet not our Lord alone, but theirs also. Thus are all Christians on a level. *Theophylact*: “A second time he has repeated the ἡμῶν, for having said, *our Lord Jesus Christ*, and then parenthetically introduced the words *in every place*, he again resumed, and said *both our Lord and theirs*, that he might show they had a common master.”<sup>b</sup>

<sup>a</sup> εἰ καὶ πρὸς Κορινθίους τὰ γράμματα ἴσται γεγραμμένα μόνον, ἀλλὰ καὶ πάντων τῶν ἐν πάσῃ τῇ γῆ μέμνηται πιστῶν, δεικνύς ὅτι τὴν ἐπὶ τῆς οἰκουμένης μίαν διὲ ἵναὶ ἐκκλησίαν, καίτοι τόποις πολλοῖς κωχωρισμένην, καὶ πολλῶ μᾶλλον τὴν ἐν Κορίνθῳ· εἰ δὲ ὁ τόπος χωρίζει, ἀλλ’ ὁ κύριος αὐτοὺς συνάπτει κοινὸς ὢν.

<sup>b</sup> Ἐκ διουσίρου δὲ προσέθηκε τὸ ἡμῶν· εἰπὼν γὰρ, τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ μίσην παριστῆίς τὸ ἐν παντὶ τόπῳ. πάλιν ἐπανίλαθε καὶ εἶπαι, καὶ ἡμῶν Κυρίου καὶ αὐτῶν, ἵνα δείξῃ κοινὸν διασπότην ὄντα.

3. There is here a slight anacoluthon. Instead of *Χαρις ὑμῶν καὶ εἰρήνη* one would have expected simply *Χάρις καὶ εἰρήνη*.—*Theodoret*: “Opportunely for them did he pray for grace and peace, since they were divided, and in a state of contention one against another.”<sup>a</sup>

4. This verse is not to be regarded in the light of what in other places may be called *captatio benevolentiae*, in which sense it seems to have been taken by *Theodoret*. “When proceeding to accuse, he says something pleasing beforehand, in order to secure for his specific a favourable reception.”<sup>b</sup> The course of thought in the writer’s mind seems rather to have been this: How boundless is the obligation under which ye lie to God, who hath enriched you with all Christian blessings, to do nothing that would argue you unworthy the possession of such grace!—On τῷ Θεῷ μου the older interpreters (*Chrysostom*, *Theophylact*, *Œcumenius*) remark, “From his great love, he appropriates to himself God, who was common to all.”<sup>c</sup> Perhaps it would be more natural to

<sup>a</sup> Εἰς καιρὸν αὐτοῖς καὶ τὴν χάριν ἰκνούετο καὶ τὴν εἰρήνην, ἅτε δὴ διηρημένοι καὶ στασιάζουσι πρὸς ἀλλήλους.

<sup>b</sup> Μίλλον κατηγορεῖν προδικραπίει τὴν ἀκοὴν ὅστις δεκτὴν γινώσκει τὴν ἰατρείαν. [It is hardly possible to translate these words into English, and therefore I have contented myself with giving the meaning, divested of the metaphor in which it is conveyed. The metaphor is borrowed from the notion of a physician soothing by some demulcent the part of his patient’s body to which he is about to apply a painful or searching remedy. And so the author represents the apostle as preparing the organ of hearing for the reception of his reproofs.—T. A.]

<sup>c</sup> Ἀπὸ πολλῆς ἀγάπης τὸν κοινὸν πάντων Θεὸν ἰδιοποιεῖται.

regard the apostle as calling God *his* God, from his having extended to him the favour of blessing that building, of which he had laid the foundation.—ἐπι] *on account of*—ἐν Χριστῷ Ἰησοῦ]. Cæcumenius interprets, “ Which was through Christ, for through Christ had the Father given it.”<sup>a</sup> Similarly, Chrys. Theoph. &c.—Literally: for the favour which has been conferred on you in Christ—in the appearing of Christ, and in faith on him. In the same way must ἐν αὐτῷ ver. 5. be explained.

5. The words ἐν παντί λόγῳ καὶ πάσῃ γνώσει, are expansive and explanatory of the first ἐν παντί. The difference between λόγος and γνώσις seems to lie in this, that the former refers to the doctrine of Christianity *objectively*, as that which is preached; the latter to it *subjectively*, as that which is received and apprehended. This λόγος is elsewhere called λόγος τοῦ Θεοῦ, in Luke viii. 11. (Comp. Acts. iv. 29.) It is often used, however, without the addition, as in Luke viii. 12. 2 Cor. viii. 7, in which latter there is an analogous arrangement to that in the verse before us.

6. καθώς is here our *as*, and introduces a stricter definition of the preceding. In Latin its equivalent would be *siquidem* or *quippe*.—τοῦ Χριστοῦ is the *gen. objectivus*: *the testimony respecting Christ*. This is the same which is elsewhere called τὸ εὐαγγέλιον, (Comp. ch. ii. 1; 2 Tim. i, 8.) the declaration of the salvation procured by Christ. Of this it is said, ἐβε-

<sup>a</sup> τῆ διὰ Χριστοῦ διὰ γὰρ Χριστοῦ ἡ πατὴρ δίδωκεν.

βασιάνη ἐν ὑμῶν, *it was established among you, or it hath taken root in you*; so that the Corinthians had it not only as an external message, but had received and embraced it; and with it had obtained the Holy Spirit and his gifts. This is expressed in the words

7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι.— What these *χαρίσματα* were, we learn from what Paul himself says in the twelfth and two following chapters. The word *υστερεῖσθαι* means literally *to stay behind another*, and may be most properly rendered by *esse destitutum*. For the rest, it is clear that when the apostle speaks of the Corinthians as having the Holy Spirit in them, he speaks of them *in general*, as being for the most part true Christians; and does not refer to those who, by their unworthy conduct, showed that they had not the Spirit's influences. The course of thought seems to be this: Ye have among you the Holy Spirit as many show; be ye anxious that he should be also in you *all*. Theophylact says on this passage, anticipating a possible objection: "If they really had these gifts, how comes he, a little farther on, to call them *carnal*? To this it is replied, that they were neither all spiritual nor all carnal; therefore what he says here, he says to the spiritual; but the other to the carnal."<sup>a</sup>

ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου.— ἡ ἀποκ. τοῦ κυρίου refers to the visible advent of Christ, an event

<sup>a</sup> Εἰ ἀνελπισῆ τὰ χαρίσματα εἶχον, πῶς προῖον σαρκίους ἀντοὺς λίγμι; "Ἔστιν οὖν ἰστί, ὅτι οὔτι πάντες ἦσαν πνευματικοί, οὔτι πάντες σαρκικοί· διὸ ἀ μὲν νῦν λίγμι, πρὸς τοὺς πνευματικούς λίγμι· ἐκείνα δὲ πρὸς τοὺς σαρκίους."

which Paul and the believers of that day imagined would take place within the term of an ordinary life, so that many of them would be then alive. Paul here commends the Corinthians for expecting or waiting for it, ἀπεκδεχομένους. It is obvious that here he is speaking, not of a mere historical conviction, but of a thoroughly influential faith by which their whole life was to be directed. This is clearly apparent also from what follows.

8. ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου. — Since the μαρτύριον τοῦ Χριστοῦ hath taken root in you, so will he confirm you in faith, even unto the end, so that ye shall be blameless in the day of judgment. The word ὅς refers to τῷ Θεῷ in ver. 4, as appears from the use of τοῦ κυρίου ἡμῶν 'I. X. after τῇ ἡμέρᾳ had it referred to Christ, we should have had only αὐτοῦ after τῇ ἡμέρᾳ: ἕως τέλους i. e. τοῦ αἰῶνος τούτου, even unto the end of the age which precedes the Messiah's reign. Comp. 2 Cor. i. 13. Such appears to be the meaning of τέλος here; and not that which it bears in ch. xv. 24, where it is said to *follow* the ἡμέρα τοῦ κυρίου, (εἶτα τὸ τέλος).—ἐν τῇ ἡμέρᾳ is to be construed with ἀνεγκλήτους—*those who in that day should be blameless*. It cannot be coupled with βεβαιώσει, as in that case we should require, εἰς τὴν ἡμέραν.

9. Πιστὸς ὁ Θεός.—Elsewhere, this is a form of adjuration (see 2 Cor. i. 17.) equivalent to “as God is true;” and is followed by some declaration on the part of the speaker, such as, “I will do so and so,” or the like. Here, however, it is not so used, but in its

own primary meaning; "God is faithful"—he performs what he hath promised. If, therefore, ye are stedfast, he will bring you to that participation of Christ to which he hath called you. Usteri remarks, "ὁ καλῶν or ὁ καλέσας is God, since it is he by whom men are called to the knowledge, and introduced to the participation of the provided salvation. In the writings of Paul, there is no distinction between κλητοί and ἐκλεκτοί [as there is in Matt. xxii. 14.] Those are styled κλητοί, who, by the divine decree or fore-ordination have been called to salvation, *i. e.* those whom God has appointed to be saved." *Entwick. d. Paul. Lehrbegriffes*, p. 281 and 293.—κοινωνία is here to be taken actively, (as in x. 16.) and means *the participation of Christ*, (gen. object.) *i. e.* of the salvation procured by Christ.

10. The apostle now proceeds to admonish the Corinthians to be united; and he makes the transition by the particle δέ, so that the connection is: I thank God that the Holy Spirit is among you; but still I must admonish you, &c.—διὰ τοῦ ὀνόματος τοῦ κυρίου, *through the name of Christ, by the name of Christ, for the sake of Christ.* The phrase is thus a simple form of adjuration. Theodoret's view is much more forced: "He very properly brings in the name of the Lord in his exhortation, for it was this which they were despising. By this it behoved them to be called; but they borrowed names from their presidents instead."<sup>a</sup> τὸ αὐτὸ λέγειν, in general *to be united*,

<sup>a</sup> καλῶς τὸ ὄνομα τοῦ Κυρίου τῆ παρακλήσει συνίταξεν· αὐτὸ γὰρ ἦν τὸ παρ' αὐτῶν ἀθιγούμενον. διὸν γὰρ αὐτοὺς ἀπὸ τούτου προσαγορεύεσθαι, ταῖς ἀπὸ τῶν προιστάτων ἰσωνυμίαις ἰχρῶντο.



that is *in spirit*, as well as *in words*. In the same way our word *concord*, which referred originally to the harmony of sounds, is now used to express spiritual union.—ἤτε δὲ κατηρητισμένοι: from the preceding negation we should have expected ἀλλ' instead of δέ, (such an interchange of these particles is not usual with Paul, though it is common with the author of the epistle to the Hebrews:<sup>a</sup> see ch. ix. 11, 12; see, also, 1 Pet i. 12); but the clause καὶ μὴ ἦ ἐν ὑμῶν σχίσματα, is to be regarded rather as parenthetical, so that ἤτε δὲ κ. τ. λ. is to be construed with ἴνα—πάντες.—καταρτίζω (ἄριστος = *integer*) is properly, *I arrange, put to rights, (e. gr. τὰ δίκρυα, Matt. iv. 21), make complete, consummate.* So it is here explained by Theophylact: “κατηρητισμένοι, that is, perfect, of the same mind in all matters.” There appears, therefore, to be no necessity for supplying, with Wahl, (*Clavis*, I. p. 520 and 818), the part. ὄντες after ἐν τῷ αὐτῷ νοί, as these words may be directly construed with ἤτε κατηρητισμένοι. Between the words νοῦς and

<sup>a</sup> [Dr. Billroth does not consider the epistle to the Hebrews as of Pauline origin, but though the circumstance mentioned in the text may be worthy of consideration in a critical inquiry into the authorship of that epistle, it is of too minute and impalpable a nature to carry much force in it, unless supported by very numerous instances, and borne out by many similar differences of style and usage between the epistle to the Hebrews and the accredited epistles of Paul. Those who are in any doubt as to the Pauline origin of the epistle to the Hebrews, would do well to peruse the masterly treatise of Professor Stuart, prefixed to his commentary on that epistle.—**TR.**]

γνώμη most interpreters have sought to find a distinction of meaning, though it is not probable that any of a very strict nature existed in the mind of Paul; (comp. Acts iv. 32 : τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία.) If a difference must be found, perhaps νοῦς may be regarded as referring rather to the theoretical understanding of the gospel, γνώμη to the experimental sense of it. This much is certain, that γνώμη (sentiment) has reference more especially to what is subjective. *Theophylact*: "Since many may be united in matters of intellect and yet differ in sentiment,—for, when we believe the same things, but yet are not knit together in charity, we hold the same notions, but differ in sentiment:—this being the case, the apostle, by adding to the words τῷ αὐτῷ νοί, the words τῇ αὐτῇ γνώμῃ, expresses a wish that they might differ neither on points of faith nor in matters of sentiment."<sup>a</sup> So also Chrysostom.

11. γάρ.—To see the full force of this particle we must supply the suppressed course of thought; "I have painful reason enough for this admonition, for [or, as, with such a supplement, it might, perhaps, be more forcibly rendered, *namely*,]" &c. οἱ Χλόης = *the domestics or slaves (familia) of Chloe*, who had recently, and, perhaps, unexpectedly, arrived at Ephe-

<sup>a</sup> Ἐπί δὲ πολλοὶ κατὰ μὲν τὰ νοήματα ἦν ὄνται, κατὰ δὲ τὴν γνώμην διίστανται (ὅταν γὰρ τὴν αὐτὴν πίστιν ἔχωμεν, μὴ συναπατάμεθα δὲ κατὰ τὴν ἀγάπην, τὰ μὲν αὐτὰ νοοῦμεν, διίστάμεθα δὲ κατὰ τὴν γνώμην)· διὰ τοῦτο εἶπεν, τῷ αὐτῷ νοί, προσέθηκε καὶ ἐν τῇ αὐτῇ γνώμῃ, ἵνα μήτε κατὰ τὴν πίστιν, μήτε κατὰ τὴν γνώμην διστηκότες ᾖσιν

sus, and brought the apostle information respecting the state of the Corinthian Church. Chloe hereby seems to have been a matron resident at Corinth.

12. λέγω δὲ τοῦτο.] = *hoc autem dico, but this I affirm.* The apostle thus introduces a closer description of the ἱριδεις mentioned in the preceding verse—Κηφᾶς is the Aramaic surname of Simon, the son of Jonas, gr. Πέτρος. See John i. 43. Of the identity of the Apostle Peter with the Cephas here mentioned, I have already spoken in the introduction; and in the same place also of Apollos, and those Corinthians who called themselves τοῦ Χριστοῦ. As regards the grammar, there seems no need for supplying, as most of the interpreters require, any thing before the genitives Παύλου, Ἀπολλώ, &c. The form “I am of Paul,” *i. e.* “I belong to Paul,” is a form which always requires the genitive.

13. Μιμῆρισται ὁ Χριστός.—Some of the older interpreters regarded this as an assertion; others as a question. (Thus *Theodoret*: “This some have read declaratively, understanding by Christ the Church of Christ, and interpreting thus: ‘Ye have sinfully divided the body of Christ.’ But I regard it rather as a question, and this is confirmed by what follows; was Paul crucified for you? or were you baptised in the name of Paul? What he says is this; are there not among you those that share the power and authority over you with Christ, so that he is divided; while some call themselves of him, and some of this other or that other? Hath not he alone suffered death for all of you? Was it not in his name that

ye received the grace of baptism? Was it by calling yourselves from men that ye were gifted with the remission of your offences?")<sup>a</sup> In the former case the sense is: Ye have divided Christ, inasmuch as ye have attributed to men that honour which belongs only to him, since his spirit must be all in all: in the latter, Is Christ then divided, that ye imagine yourselves to have the right to call yourselves from this one and that one, instead of adhering to him alone, and making the arrangements of men of no account? *Calvin*: "Christ alone must reign in the church. And since the object of the gospel is, that we should be reconciled to God through him, it is first of all necessary that we should all be bound together in him. When, however, only a few among the Corinthians, more sound than the rest, adhered to Christ as their master, although all boasted themselves of the name of Christians, then was Christ torn asunder. For if we would be kept under him as our head, we must be one body: but if we are cut into different bodies we start aside also from

Τούτο τινες ἀποφαντικῶς ἀίγνωσαν, Χριστὸν ἰσταῦθα τὴν ἐκκλησίαν ἀνομαῖσθαι φήσαντες, καὶ ἑρμηνεύσαντες οὕτως ὅτι κακῶς ἡμερίζασι τοῦ Χριστοῦ τὸ σῶμα. ἰγὼ δὲ αὐτὸ κατ' ἐρώτησιν κῆσθαι νομίζω· τοῦτο γὰρ διδάσκει τὰ ἰσαγόμενα, μὴ Παῦλις ἰσταυράσθῃ ὑπὲρ ἡμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἰβαπτίσθητι; Ὁ δὲ λίγυι, τοιοῦτόν ἐστι· μὴ κωνωνοῦς ἔχει τῆς δισποσίας καὶ τῆς ἐξουσίας ὁ Χριστός, καὶ διὰ τοῦτο διηρηγῆται, καὶ οἱ μὲν ἐξ αὐτοῦ καλιῖσθαι, οἱ δὲ ἐκ τοῦ δίνου καὶ τοῦ δίνου; οὐ μόνου τὸν ὑπὲρ πάντων ἡμῶν κατιδέξατο θάνατον; οὐκ ἐν τῷ ὀνόματι αὐτοῦ τῆς τοῦ βαπτίσματος ἀπηλεύσατε χάριτος; μὴ ἀνδρώπων ἐπικλήσεις τὴν τῶν ἀμαρτημάτων ὑμῶν ἄφισιν ἰδωθήσαντο;

him. To glory, therefore, in his name, amid discords and factions, is to tear him in pieces. But such a thing cannot be, for never does he depart from unity and concord, seeing he cannot abjure himself. By thus setting before them this absurdity, Paul seeks to convince the Corinthians that those of them who were divided, were aliens from Christ, for then only doth he reign in us when he is to us the bond of sacred unity.”<sup>a</sup>

*Μὴ Παῦλος—ἰσαπείσθητε.*—By these questions Paul seeks to expose the claims of individual teachers in the Corinthian church, to the power of giving names to particular parties; and the possible reasons which might have induced the Corinthians themselves to form such sects, and adopt such names. “Received ye salvation through these teachers, and not through Christ alone, who died for you, and in whose name ye were baptised?” And that he might more em-

<sup>a</sup> Solus Christus regnare in ecclesia debet. Ac quum hic finis sit evangelii, ut per ipsum Deo reconciliemur, necesse est primum nos simul omnes esse in eo colligatos. Quum autem pauculi ex Corinthiis, qui aliis erant saniores, Christum retinuerint magistrum, utcunque omnes se Christianos jactarent, ita lacerabatur Christus. Nos enim unum esse corpus oportet, si velimus sub eo tanquam sub capite contineri. Quodsi in diversa corpora scindimur, ab ipso quoque dissilimus: gloriari ergo ejus nomine inter discordias et factiones, est ipsum discerpere, quod fieri nequit. Nam ab unitate et concordia ipse nunquam discedet, quia seipsum abnegare non potest. Hac igitur absurditate proposita, efficere vult Paulus, ut intelligant Corinthii a Christo se esse alienos, qui divisi sint: tunc enim regnat in nobis, quum sacrosanctae conjunctionis vinculum nobis est.

phatically put this to them, and, at the same time, give no offence to any of the teachers, he takes himself for an instance, as one of note in the church, and asks whether even he, much as he has done for the church at Corinth, could, with propriety, lay claim to such honour. On the contrary, he rather intimates his joy, (*v.* 14, *sqq.*) that he had given no occasion whatever for such an impropriety; he had baptised only very few among them, far less any in his own name. The *Iva* (*ver.* 15) must be rendered *in order that*, and the reason of this, as well as the connection of the whole verse with what goes before, will appear, if we supply the words, "I adduce this," (or some such words) "*in order that*," &c. Crispus is mentioned in Acts xviii. 8, where he is called ἀρχισυνάγωγος. Gaius had been the host of the apostle, as appears from Rom. xvi. 23. To these, the apostle, in order to omit none, and probably recollecting himself, adds, "the house of Stephanas, also, have I baptised." This person is mentioned again in ch. xvi. 15 and 17. The construction λοιπὸν οὐκ οἶδα, εἴ τινα ἄλλον ἐβάπτισα is an instance of Attraction. See *Winer*, p. 432.<sup>a</sup>

<sup>a</sup> [ "*Attraction* is the name given to a well known species of construction, in virtue of which two clauses of a sentence, logically united, are also grammatically joined. This is done, when a word, properly belonging only to the one clause is joined grammatically to the other, and so is made to belong to both, to the one *logically*, to the other *grammatically*. Thus, *urbem, quam statuo vestra est*, where *urbs* belongs properly to *vestra est* (for there are two clauses, *urbs vestra est*, and *quam statuo*) but is attracted by the relative clause and inconstrued

17. To see the force of γάρ here, we must supply the suppressed train of thought, thus, "I have baptised very few, *for* to baptise is not the end for which Christ sent me forth, (though I am not precluded from baptising,) but to preach the gospel." By this way the difficulty connected with οὐκ—ἀλλὰ, disappears, that form having no more here, than anywhere else, the meaning of *non tam—quam; not so much—as*. On this supposed meaning, see *Winer*, p. 413, *sqq.*<sup>a</sup>

οὐκ ἐν σοφίᾳ λόγου.—Paul preached the gospel, not in wisdom of speech, *i. e.* not by seeking to compress it into the forms of a false philosophy, or to adorn it

with it, so that it belongs to both clauses, logically to *vestra est*, grammatically to *quam statuo*." *Gramm. d. N. Test. 3rd ed.* See also *Bib. Cab. No. X. p. 109.*]

<sup>a</sup> ["It is generally said that sentences with a simple negative, followed by ἀλλὰ, do not always express a pure negation, but must be rendered by *not so much—as*, &c., but, on a closer examination of the passages adduced from the New Testament in support of this, it will appear that, in some of them, the context requires the unconditional negation to be retained; and in others that, for *rhetorical* reasons, the indefinite negation is chosen in place of the definite (or relative), not entirely as regards the sense to destroy the first idea, but to direct the undivided attention upon the second, so that, in comparison of it, the first may disappear. . . . . To which of these to refer the passage 1 Cor. i. 17, I am in doubt. That Paul both could and did baptise is unquestionable. But the *object* of his miraculous calling was not to do that. I am therefore inclined to refer this to the first class, and assent to the acute Bengel: *quo quis mittitur, id agere debet.*" *Gramm. d. N. T.—TR.*]

with false ornament. For the words refer to both a real and a formal disfiguring of the gospel. The apostle has in his eye that false philosophy, of which he warns the Colossians, ii. 8. By this, the cross of Christ, *i. e.* the doctrine of the death of Christ for men, is made of no avail, for to it such a doctrine appears foolishness. The apostle is not here to be regarded as disclaiming only that sceptical and sophistical philosophy which seeks to unsettle the foundation of all morality; but rather as condemning *all* philosophy, which does not advance beyond the limits of mere demonstration. The only philosophy that can comprehend Christianity, is the solid reason-philosophy, which knows its unity with Christianity, but which, in the time of Paul, was driven away by false wisdom, and did not again return until it received a living form in the writings of the fathers of the church.

18. ὁ λόγος ὁ τοῦ σταυροῦ.—These words more fully express the meaning of ὁ σταυρὸς τοῦ Χ. in the preceding verse: The doctrine, or preaching of the death of Christ on the cross. “To the Jews, this most shameful death, of one held forth as the Messiah, must have been a great offence; to the Heathen, who were accustomed to a sensual and luxurious life, the establishment of a divine kingdom, through a crucified Son of God, appeared the grossest foolishness.”—*Usteri*, p. 265.

τοῖς δὲ σωζομένοις ἡμῶν.—Paul here modestly places ἡμῶν in apposition to σωζομένοις for as he had pronounced a severe verdict upon the opposers of the



cross of Christ, in styling them ἀπολλυμένους (comp. however, our Saviour's own declaration, ὁ μὴ πιστεύων ἤδη κίτριται, John iii. 18,) so he will not place himself and his friends in direct contrast with them by saying ἡμῖν δὲ τοῖς σωζ., but, he says, "to those who are saved, among whom we dare to reckon ourselves." To such, the cross of Christ is δύναμις Θεοῦ, so that having embraced the doctrine, (whether only in the form of a genuine faith, or, at the same time, in that of a scientific acquaintance with it,) they shall prevail through the strength of God, and not be left to shame. For they know that they are members of Christ's body, and, as such, recipients of the Holy Spirit, "which is even that divine strength, δύναμις Θεοῦ, (Rom. i. 16; xv. 13,) communicated to men; the germ from which the entire substance and efficiency of men unfold themselves; or, to make use of a figure employed by Christ himself, (John vii. 38,) the spring of living waters, which flows through every vein and vessel of the soul, and pours itself forth in a glorious fulness of word and deed."—*Us-teri*, p. 408.

19. Γέγραπται γὰρ κ. τ. λ.—According to his usual practice, the apostle adduces a passage from the Old Testament in attestation of what he has said. In the passages he is thus in the habit of quoting, we are not to look for a strict historical identity between the meaning he attaches to them in the connection in which they are introduced, and that which their original authors entertained, but only a connection of an analogical kind. Some may suppose that this

is to ascribe to Paul (and with him to all the other New Testament writers, nay, to Christ himself,) ignorance, if not disingenuousness; but from this charge they may be defended, by the consideration that the Old Testament, *taken as a whole*, is a type of the New; so that, for instance, in reading the predictions of the prophets respecting the Messiah, we are not to suppose that the writers had a *conscious* reference to the historical person, who, in the reign of the Emperor Augustus, was born and appeared as the Christ, (this every child must see, and no one need take much credit to himself for making it to be generally admitted,) but that, in the words which they uttered, the same Divine Spirit spoke, by whom the entire history is *organically* pervaded, and who is manifested also in the Christian system. This *organic* consideration and interpretation of historical phenomena (which, in a historico-philological point of view, is entirely free of the defect of attributing to times and individuals a *conscious* knowledge of what did not happen till long after) is of general application; thus it may be used in the scientific exposition of mythology. Applied to the relation between the Old and New Testaments, it dispels at once all those misconceptions which have prevailed on this subject, and which have given occasion to many objections, and often also to hateful criticisms.\*

\* [If I rightly apprehend the meaning of this paragraph, the theory of the author seems to be, that, while the whole of what is written in the Old Testament was understood by the inspired writers to refer to passing events, there was, never-

As regards the passage before us, the citation fits much better than in most other cases of the same kind in Paul's writings. The words are taken from Isaiah xxix. 14. They are quoted immediately from

theless, such an adaptation of all their descriptions of these to what was to happen in the time of the Messiah, that the former may be regarded as the types of the latter; so that it was competent for the New Testament writers to cite a passage from the Old Testament in illustration of their argument, which, in its original connection, had no direct reference to the subject it was adduced to explain, provided such an analogy could be traced between the subject of the one and that of the other as would exist between type and antitype. At the very first statement of such a theory one is struck with its utterly gratuitous and unfounded character; it seems a pure figment, for which, as no evidence is offered, so it seems difficult to see whence any could be derived. But it appears to me to be as dangerous as it is unfounded. The application of it in the above paragraph to the prophecies of the Old Testament I cannot but regard as calculated, if admitted, to destroy the essential character, and subvert the entire evidence of these predictions. That many of the persons and events mentioned by the prophets were typical of Christ is at once granted; but, that this is true of all their declarations, is a position which it seems to me impossible to admit. If these, instead of being actual descriptions of the coming Messiah, directly communicated by divine impulse to the prophet, were mere poetical delineations of persons or events connected with Jewish history, and intended by the divine Spirit to be typical of what was to happen in after times, then were they, correctly speaking, no prophecies at all, and it was vain and foolish in our Lord and his apostles to appeal to the fulfilment of them in him and his church, as a proof that he was the Messiah to whom they referred. Nor, upon the admission of the divine inspiration of the prophets, (which Dr. Billroth is far from de-

the version of the LXX. by whom the words are thus given: μεταθήσω αὐτούς, καὶ ἀπολώ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω. In the Heb. the verb is not active, as if God were the subject, but an intransitive and a hithpahel, thus:

וַאֲבָדָא חֲכָמַת חֲכָמָיו וּבִינַת נְבִיָּו תִּסְתָּתֵר

“Perished is the wisdom of their wise men, and the prudence of their prudent hath hidden itself.” In the place before us, the meaning is, God himself says that he will blind those who seem wise in their own eyes, and would know him of their own strength, and will bring their design to nought.

20. Πῶς.—*quo loco, quo ordine, qua dignitate,*

nying,) can I see the absurdity of supposing that the prophets should write of events of which they could not themselves know the entire character, and which were to happen long after they were gone. To do so is certainly beyond mere human power; but the simple admission that they were under the influence of divine power, is a full concession of the possibility of their predicting future events in the strictest sense of the word. I must also remark, that I think the author has greatly exaggerated the difficulty of reconciling the meaning affixed by the apostle Paul to his citations from the Old Testament with that which they seem to bear in the connection from which they are taken. Passages I know there are, in which the discrepancy is so great, that hardly any hypothesis yet formed will serve to account for it; but the number of these is very small, and even with regard to them I cannot help thinking that, as a general rule, it is much more philosophical to attempt to bring the passages in the Old Testament to the meaning in which the apostle uses them, than to suppose that our interpretation of these passages is correct, and that the apostle employs them in an improper or accommodated sense. — T. A. 1

where is now?—The three synonymous words σοφός, γραμματεὺς, συζητητής, Theophylact seems to have rightly discriminated. He says: “In the words ποῦ σοφός *i. e.* φιλόσοφος he refers to the Greeks; in ποῦ γραμματεὺς [*i. e.* one skilled in the law and in history] to the Jews; while the name συζητητής is applied to those who turned upon every thing with discussion and inquiry.”<sup>a</sup>—ὁ αἰὼν οὗτος is properly

(according to the Heb. הַיָּהוּדִים) “the time before the Messiah’s reign;” opposed to τῷ αἰῶνι μέλλοντι (הַיָּהוּדִים) “the time of the Messiah’s reign.”

The συζητηταὶ τοῦ αἰῶνος τούτου are therefore those who have not attained to the kingdom of God, which the gospel makes known, nor think and know according to its spirit.—μωραίνω “to make foolish.” God brings it to pass, that the wisdom of this world, *i. e.* the false philosophy and law-wisdom, becomes foolish, so that he who has taken his notion of Deity from the God of the Gospel, perceives that it is foolish, and that God cannot be known through it.

21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ—in the true wisdom, in the doctrine of the gospel. Or σοφία τοῦ Θεοῦ may mean, the wisdom which may be gleaned from the contemplation of the works of God, but which the heathen neglect. In this case the passage may be compared with that in Rom. i. 20, 21, τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ πίστεως κόσμου τοῖς ποιήμασι νοούμενα καθαρᾶται, ἢ τε

<sup>a</sup> Ἐλίγχι Ἕλληνας μὲν ἐν τῷ εἰπεῖν Ποῦ σοφός; τοῖσι φιλόσοφοις· Ἰουδαίους δὲ, ἐν τῷ εἰπεῖν Ποῦ γραμματεὺς; Συζητητὰς δὲ ἀπέματι τοὺς λογισμῶς καὶ ἱερίους τὰ πάντα κωτερίζοντας.

αἰδιος αὐτοῦ δύναμις καὶ θεϊότης. This interpretation seems preferable, as Paul probably has a reference to the entire time past, during which the heathen had sunk so deep in degradation.—διὰ τῆς σοφίας *through* or *by* (not *on account of*) *their own wisdom*. For in οὐκ ἔγνω is included the notion of hindrance; they were *hindered* by their own wisdom. (Their own wisdom was the cause of their ignorance.)<sup>a</sup>—ἔγνω] *knew*, and—what can never be separated from the *true* knowledge, which remains not merely external—*revered*.—διὰ τῆς μωρίας τοῦ κηρύγματος] *through the foolishness of the gospel*, i. e. through that gospel which appeared to be such folly, (ver. 18.) *Hendiadys*.

22. ἐπειδὴ refers to οὐκ ἔγνω: they knew not the true God *because*, &c.—Ἰουδαῖοι σημεῖα αὐτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν. The Jews, in the days of Christ himself, had given him occasion severely to blame them for wishing him to confirm his message by palpable miracles; and so also in the time of the apostles, they desired external evidence instead of that of the Spirit. The Greeks, on the other hand, would have the truth of the gospel proved by means of a subtle intellectual philosophy.

23. ἡμεῖς δὲ κηρύσσομεν.—As opposed to these de-

<sup>a</sup> [“ In the words διὰ τῆς σοφίας Billroth finds the meaning “ *hindered* by their wisdom the world knew not God.” I prefer assenting to Winer (p. 327), who takes διὰ in the common acceptation, and renders “ by means of their wisdom the world knew not God; i. e. their wisdom was not the proper means for the knowledge of the truth.”—*Olshausen*.—TR.]

mands, Paul sets forth his simple preaching of the gospel ; as if he had said, “ We seek not by human wisdom, or by miracles, to demonstrate that which is already there, and needs only to be embraced ; we say, rather, be ye reconciled unto God, (2 Cor. v. 20.) and that through Christ who hath died for you. This preaching, indeed, is to the Jew a stumbling block, (α λῆθος τοῦ προσκόμματος, Rom. ix. 32. comp. Matt. xxi. 42.) and to the Greek foolishness, but your proof of it lies in this, that it penetrates the man who is called (comp. v. 9.) with the strength of God, and so evinces itself to be the true wisdom of God.”— The words *Ἰουδαίοις τε καὶ Ἕλλησι* are added by the apostle to indicate the universality of Christianity, to which *all* are called who will believe.

## SECTION SECOND.

### CHAP. I. 25.—II. 16.

The apostle takes occasion to state the nature of the gospel (with especial reference to his main object, the suppression of the sects among the Corinthians), as what was intended for the *πλοχὴ τῆς σοφίας* (Matt. v. 3,) had nothing in it of human wisdom, and was, therefore, not in the least degree causative of party divisions (i. 25—31). He had not, on this account, preached it among them according to the forms of learning or philosophy, nor in the language of the rhetoricians, but in simple evangelical style, which, although indeed it had proved an offence to the learned, had so much the more inspired the minds of the believers, since God himself had “endowed them with his spirit, without which no man can know him aright,” (ii. 1—16).

25. "Ὅτι τὸ μαρτὸν τοῦ Θεοῦ σφωτέρηρον ἐστὶν ἀνθρώπων ἐστὶ.—The connection with the preceding may be shown thus:—"The gospel is esteemed by those who are lost, as foolishness, but by those who embrace it, as divine wisdom, *σοφία*, &c." With respect to the idea conveyed by the words *τὸ μαρτὸν* *κ. τ. λ.* it is to be observed that it not unfrequently happens that an object is compared with a person in place of with what belongs to that person, (comp. John v. 36, *μαρτυρίαν μείζω τοῦ Ἰωάννου* for *τῆς τοῦ Ἰωάνν.*). It remains, however, to inquire (respect being had to the grammar) what it is with which *τὸ μαρτὸν τοῦ Θεοῦ* is here compared, or, in other



words, for what does *οἱ ἄνθρωποι* stand? Following the analogy of the passage quoted from John we should be led to supply *τὸ μωρὸν* before *τῶν ἀνθρώπων*: but this the sense of the passage at once precludes. We must therefore regard *οἱ ἄνθρωποι* as standing for *τὸ σοφὸν* (or *τὸ σοφώτατον*) *τῶν ἀνθρώπων*, or more simply *τὰ τῶν ἀνθρώπων*. The meaning thus will be: That which to those (the lost) is (*i. e.* appears) foolishness in God, is wiser than all the wisdom of men. In the same way must the following clause, *τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ*, be interpreted: That which to them appears weak, powerless in God, is stronger than all the strength of men. (A somewhat different view is given by Winer, p. 201, of which, however, I cannot approve.)<sup>a</sup> Chrysostom says on this passage: "When he speaks of foolishness and weakness in connection with the cross, he speaks only of that which *appears*, not of that which *is*; for he is replying to their supposition. What philosophers could not accomplish by their reasonings, that which seemed to be foolishness had brought about. Which then is the wiser? He who hath persuaded many, or he who hath persuaded few,

<sup>a</sup> ["The passage, 1 Cor. i. 25, *τὸ μωρὸν κ. τ. λ.*, without the common but violent solution is, 'The foolishness of God is wiser than men,' and consequently than that which men esteem for wise plans, &c." Winer refers to Stolz's version of this passage in his '*Translation of the Collected Writings of the New Testament*,' where it is thus given, 'For what God does, however it may appear foolishness, is wiser than men,' &c.—TR.]

or rather not one?"<sup>a</sup> The interpretation of *ισχυρότερον*, which is given by Chrysostom, is one to which I cannot accede. He says: "How stronger? Because it hath run through the whole world, and taken all by force, and stood its ground against the thousands who attempted to destroy the name of the crucified."<sup>b</sup> Chrysostom here speaks more in reference to his own time, when he could contemplate the *triumph* of Christianity. Paul obviously refers rather to the *power* which the doctrine of the gospel exercises on *individuals*, to wit, the afore-mentioned *δύναμις*.

26. Connection: Of this ye have proof among yourselves, for look at your calling, &c.—*τὴν κλησιν ἡμῶν* is not, as many interpreters would have it, for *ἡμᾶς τοὺς κληθέντας*, but refers to the act itself of their calling. See how the invitation which came to you was treated—whether it was received by the philosophers, or not rather by the spiritually poor—*κατὰ σάρκα*].<sup>c</sup> These words are entirely synonymous here with the preceding *τοῦ κόσμου τούτου*.

<sup>a</sup> Περὶ τοῦ σταυροῦ λίγων τὸ μωρὸν καὶ τὸ ἀσθινοῦς, οὐ τὸ ὄν, ἀλλὰ τὸ δεκοῦν. πρὸς γὰρ τὴν ἐκείνων ὑπέληψιν ἀποκρίνεται. ὃ γὰρ οὐκ ἴσχυσαν φιλόσοφοι διὰ τῶν συλλογισμῶν ποιῆσαι, τοῦτο ἡ δεκοῦσα εἶναι μωρία πατήθησαν. τίς οὖν σοφώτερος; ὁ τοὺς πολλοὺς κτίθων, ἢ ὁ λίγους, μᾶλλον δὲ οὐδὲνα.

<sup>b</sup> Πῶς ἰσχυρότερον; ὅτι τὴν οἰκουμένην ἐπίδηραμιν ἄπασαν καὶ πάντας κατὰ πρῶτος εἶλε, καὶ μωρίων ἰσχυροτέρων εβίβησε τοῦ σταυρωθέντος τὸ ὄνομα, τοῦναντίον ἰγίνετο.

<sup>c</sup> ["*Κατὰ σάρκα* the opposite of *κατὰ πνεῦμα*, see Rom. ii. 28, 29, denotes here simply 'in respect of what is outward;'<sup>1</sup> for, viewed inwardly, Christians are in the true sense of the words the wise, powerful and mighty. Billroth regards

27. τὰ μωρὰ τοῦ κόσμου.—That which the world esteems foolishness ;—what it includes under the idea of folly, (for such is the force of the genitive here, the same as in such a phrase as this: “ The virtue of the Greeks [*ἀρετὴ*] is not strictly the same as that of the Romans [*virtus*]”).—ἐξελίξαστο comp. what is said on κλητός ver. 9.—ἵνα τοὺς σοφοὺς καταισχύνη κ. τ. λ. is an excellent parallel to the declaration of Christ, Matt. xxiii. 12. “ Whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted.”—It is almost unnecessary to remark that the τὰ μωρὰ, τὰ ἀσθενῆ, τὰ ἀγενῆ, &c. are not used here, as above, in reference to what the world esteems foolish, &c. in God, but of *men* whom it so esteems.

29. τὰ μὴ ὄντα.—The use of μὴ here fixes the apostle's meaning. He does not say τὰ οὐκ ὄντα, *those things which are not in fact*; but τὰ μὴ ὄντα, *those things which are esteemed nonentities*; comp. Rom. iv. 17, which place, however, is to be understood somewhat differently. After ὄντα, most interpreters would supply τί, (as *esse aliquid* instead of *magni aliquid esse*), so as to make the sense: “ those who think themselves to be something;” but this after the preceding words τοὺς σοφοὺς, τὰ ἰσχυρὰ, would be feeble, and would not advance the train of thought. Paul obviously rises to an oxymoron or hyperbole:

εἰς ἃ ἐξ as equivalent to *κόσμος ὄντος*, but though this accords with the general meaning, it does not appear to me to suit so well here on account of the words *δυνατὸν* and *ἰδγινῆς* which denote nothing sinful in itself.—*Olehausern.*—Tr.]

See, what was held for nought is at once become the only thing truly existing !—μη—πᾶσα—The use of οὐ—πᾶς for οὐδείς in the New Testament (after the Heb. לֹא כֹל) is well known. See Winer, p. 146.<sup>a</sup> Not without reason does the apostle add the words ἔκως—Ἰσοῦ, to express that, in the sight of God, *i. e.* when his own individuality is brought into contrast with God, no man must boast ; for thereby he returns to his main object, viz., to show the Corinthians how foolish it is for one man to seek to be more in the kingdom of God than another, and to strive to appropriate that honour which belongs only unto God. [See the introduction to the second epistle.]

30. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ.—Admirable are the remarks of Calvin on this place. “The emphasis is on the word ἐστε, as if he would say, your origin is from God, who passeth by those things which seem to be, and calleth those which are not ; but in Christ is your foundation placed, so that ye

<sup>a</sup> [“In place of οὐδείς, μηδείς, we sometimes find in the New Testament, after the form of the Hebrew syntax (*Leusden diall.* p. 107, *Gesen.* 831.) οὐ (μη) . . . πᾶς or πᾶς . . . οὐ (μη), so arranged, however, as that the negative is immediately joined to the verb : thus Matt. xxiv. 22. οὐκ ἔν ισχύη πᾶσα εὐαγγέλιον, &c. On the contrary οὐ πᾶς (μη πᾶς) when the words are joined together, &c., denotes (like *non omnis*) not every one (yet some) ; as 1 Cor. xv. 39, οὐ πᾶσα εὐαγγέλιον ἀνθρώπων εὐαγγέλιον. This distinction lies in the nature of the things : in the one οὐ coalesces with the idea of the verb (there being something relative to πᾶς declared not to be), in the other, with the idea of πᾶς.” *Gramm. d. N. Test.* See also Bib. Cab. No. X. p. 112.—TR.]

have nothing whereof to be proud. Nor is he speaking of creation merely, but of that spiritual essence into which we are born again by the grace of God.”<sup>a</sup>

*Theophylact*: “You are not to understand the ἐξ αὐτοῦ, as spoken of our introduction into being, but into well-being; for what he says is this: Ye are the children of God, and ye are of him, having become his sons in Christ, that is, through Christ. For in that he saith, that he hath chosen the base things (τὰ ἀγενῆ), he shows that they, of all men, are the most honourable who have God for a father.”<sup>b</sup>—ὅς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ κ. τ. λ.] σοφία, δικαιοσύνη, &c., the effects for the cause, (as in ver. 24), “through him we receive true wisdom, righteousness,” &c. “The δικαιοσύνη Θεοῦ is manifested in this, that God forgives those, who believe in Christ, their sins, receives them as righteous, and treats them as such, by pronouncing them, through free grace, exempt from guilt and punishment, and conferring upon them all that could have been otherwise obtained by

<sup>a</sup> Emphasis est in verbo *estis*: quasi dicat: A Deo vobis est principium, qui ea, quae non sunt, vocat, praeteritis iis quae videntur esse: in Christo vero subsistentia vestra fundata est: ita non est, quod superbiatis. Neque de creatione tantum loquitur, sed de spirituali essentia, in quam renascimur per Dei gratiam.

<sup>b</sup> Τὸ ἐξ αὐτοῦ, μὴ περὶ τῆς εἰς τὸ εἶναι παραγωγῆς νόησης λήγισθαι, ἀλλὰ περὶ τῆς εἰς τὸ εἶναι· ὃ δὲ λέγει ταιούτων εἶναι· Τίνα Θεοῦ ἐγένεσθε, καὶ ἐξ αὐτοῦ εἰτε υἱοὶ αὐτοῦ γινώμενοι ἐν Χριστῷ, ἀπὸ τοῦ, διὰ Χριστοῦ. Ἐπι δὲ εἶπεν, ὅτι τὰ ἀγενῆ ἐξελέξατο, δείκνυσιν ὅτι πάντων εἰσὶν ἐγγιγότεροι οἱ παστὴρα Θεοῦ ἐν πλουτήσασιν.

the fulfilling of the law." *Usteri*, p. 91; comp. also, p. 110.—*ἀγιασμός*, see above, ver. 2.—*ἀπολύτρωσις* the redemption from sin. As regards the order in which these blessings are named, one would have expected that *ἀπολύτρωσις* should precede *δικαιοσύνη* and *ἀγιασμός* inasmuch as redemption must precede righteousness and sanctification; but as none of these blessings are enjoyed without the others, so Paul seems to have regarded it as of little importance in what order they were placed; the emphasis here being accumulated on the predicate.

31. *ἵνα, καθὼς γέγραπται, ὁ καυχώμενος ἐν κυρίῳ καυχάσθω*.—There is here a slight anacolouthon, as the imperative cannot properly be construed with the particle *ἵνα*. The sense is: in order that it should come to pass as it is written, let him that glorieth glory in the Lord. Such instances of anacolouthon are frequent where quotations are made from the Old Testament, as *e. g.* Rom. xv. 3. See Winer p. 447.<sup>a</sup>—*ἵνα* is here *in order that*, as in many places in the evangelists where we have *ἵνα πληρωθῆ̃ κ. τ. λ.*—Christ was made unto us wisdom and righteousness, and sanctification and redemption, in order that that which stands written may now be first made clear and have its truth discovered. The quotation is from Jer. ix. 29, though it is the general meaning of the passage that is here given rather than the words. Calvin remarks on this place: "Behold

<sup>a</sup> ["A species of anacolouthon peculiar to the New Testament occurs when the writer uses, instead of his own words, a passage taken from the Old Testament. See Rom. xv. 3. *Gram. d. N. Test.*—TR.]

the end for which God bestows all things on us in Christ, viz., that we should arrogate nothing to ourselves, but attribute all to him. For God does not despoil us that he may leave us bare, but he forthwith invests us with his glory : yet on this condition, that when we would glory we must go out of ourselves.”<sup>a</sup> The man who thus surrenders selfishness (*Ichheit* = *egoism*) shall be again restored in God for ever.

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## CHAPTER II.

1. At verse 17 of the first chapter, the apostle made a transition to his own preaching of the gospel, and from this he was led to speak of the nature of the latter in general ; he now returns to himself again to show that he had taught it in a suitable manner. In proof of this, he appeals to evidence, of which the Corinthians had had personal experience, viz., his operations in their own city.

οὐ καὶ δ' ὑπεροχὴν λόγου ἢ σοφίας.—Properly : “ not after the excellence of speech or wisdom ;” *i. e.* not by striving that I might shine by craft of words or by human wisdom.—τὸ μαρτύριον τοῦ Θεοῦ.—The genitive here does not appear to be as in i. 6, objective,

<sup>a</sup> En finis cur omnia nobis largiatur Deus in Christo : nempe ut ne quid arrogemus nobis, sed illi omnia deferamus. Neque enim nos spoliat Deus, ut nudos relinquat, sed deinde sua gloria nos vestit, hac tamen conditione, ut, quoties volumus gloriari, extra nos exeamus.

but rather subjective: the testimony which God (in Christ) hath given of himself.

2. ἔκρινα.—Not as Grotius would have it, *magnifici feci*, but as it often means (see 2 Cor. iii: 1.) *I determined*. After these words the received text has τοῦ, as τοῦ εἰδέναι τι, which, as the more difficult reading, is at least deserving of regard.<sup>a</sup> To give the passage its force, we must interpret thus: “I determined not, *so as that* in virtue of my decision I should have known any thing,” &c. On ἔκρινα Theodoret thus remarks: “properly does he use the word ἔκρινα, thereby intimating that he could have discussed the doctrine of the Godhead, (Θεολογίας); but that, nevertheless, he taught them only respecting the incarnation,<sup>b</sup> (οἰκονομίας), glorying in the sufferings of his Lord.”<sup>c</sup> τι εἰδέναι—to know any thing, and hence—as his object in remaining at Corinth was to preach the gospel—to publish or teach.—καὶ τοῦτον ἐσταυρωμένον—with emphasis, “even him the crucified.” For the doctrine of Christ’s death and resurrection was, to Paul, the most essential doctrine of Christianity.

<sup>a</sup> [See *Bib. Cab.* No. IV. p. 130, § 25.—TR.]

<sup>b</sup> [“ Hoc sensu Θεολογία aliquando opponitur τῇ οἰκονομίᾳ.” *Suicer. Thes. Ecol. sub. voc.*—“ Τὴν ἱκανθρόπησην τοῦ Θεοῦ λέγου, καλοῦμεν οἰκονομίαν: The incarnation of the God-word we call οἰκονομία.” *Theod. Opp. tom. iv. p. 62. ed. Paris, 1642.*—TR.]

<sup>c</sup> καλῶς τὸ ἔκρινα τίθει, διδάσκων ὡς ἠδύνατο καὶ τὸν περὶ τῆς Θεολογίας αὐταῖς λόγον προσενηκυῖν ἄλλ’ ὁμῶς μόνην τὴν περὶ τῆς οἰκονομίας ἰσότησας διδασκαλίαν, ἵπὶ τῷ δεσποτικῷ σημερινόμοις πάθει.



3. και ἐγὼ ἐν ἀσθενείᾳ και ἐν φόβῳ και ἐν τρόμῳ πολλῶν ἐγενόμην πρὸς ὑμᾶς.—The apostle speaks here of that weakness and fear which he felt from distrust of his own strength—of that holy agony which high-minded men experience when they are willing to offer themselves up entirely for others, and are nevertheless not always, while doing so, satisfied with themselves: comp. 2 Cor. vii. 15, where the apostle says the Corinthians received Titus μετὰ φόβου και τρόμου and Eph. vi. 5, where servants are commanded to serve their masters μετὰ φόβου και τρόμου. Grotius and other interpreters explain ἀσθενεία here as *dolor ex rebus adversis*, and φόβος και τρόμος they refer to the dangers which threatened the apostle when he was brought to trial by the Jews, when Sosthenes was beaten, and Paul himself with difficulty escaped, Acts xviii. But this interpretation is opposed partly by the passages in 2 Cor. and Eph., above referred to, which seem to favour the view we have given, and partly by its being inconsistent with the expression of Paul ἐγενόμην πρὸς ὑμᾶς, i. e. *I came to you and was with you* (constructio praegnans, comp. John i. 2), whereas this maltreatment of him and Sosthenes took place after he had been a *considerable* while among the Corinthians, Acts xviii. 11. This interpretation is consequently inadmissible.

4. ἐν πειθοῖς [ἀνθρωπίνης] σοφίας λόγοις.—πειθοῖς seems to be used here in the sense of *what is adapted to persuade*, as synonymous with πιθανός. It is not used by the classical writers, and, consequently, some of the fathers (as Eusebius and Origen) used ἐν πειθοῖ

(the dat. of ἡ πειθῶ, *persuasion*) and either substituted λόγων for λόγοις, or left out that word altogether, and read simply ἐν πειθοῦ σοφίας.—ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,—so that I showed [and ye yourselves felt] how great is the power of the Holy Spirit in believers. The words πνεύματος καὶ δυνάμεως may be taken as a Hendiadys.

5. ἵνα κ. τ. λ.—Of this verse, Luther gives the meaning admirably thus: “In order that your faith may stand, (or, as De Wette gives it, may be founded,) not on human wisdom, but on the power of God.”

6. Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις.—The apostle had before said, that to those who were lost, the doctrine of the gospel was foolishness. He now informs us, that it was not so in itself, nor in the opinion of those who are truly enlightened. He says “We speak wisdom among those who are perfect;” as if he had said, “Among the foolish, what I speak is (appears) foolishness, but among the wise (the perfect) the highest wisdom.” Ἐν thus retains here its real meaning, viz. *among*; ἐν τοῖς τελείοις is not used for the simple dative τοῖς τελείοις, though this also might stand, just as we can say either, “I, indeed, speak to you foolishness,” or, “I, indeed, speak among you foolishness.” Οἱ τέλειοι are true Christians, who seek not worldly wisdom, but who find in Christ the true wisdom, comp. i. 30. As opposed to this simple interpretation of the whole passage, the other intricate explanations deserve not once to be mentioned. All the older interpreters, Chrysostom,

Theophylact, and Theodoret, are in its favour. The last says, "Since he had previously called preaching foolishness, using thereby the name given to it by the unbelievers, he, with great propriety, shows, that this both was, and was called, wisdom among those who had received a sincere and perfect faith."<sup>a</sup> In like manner, *Calvin*—"Lest he should, like those weaker minded and ignorant persons, who condemn letters with a sort of barbarian ferocity, appear to despise wisdom, he subjoins, that he was not deficient in true wisdom, in that, at least, which was so estimated by competent judges. He uses the word *perfect*, not in reference to those who may have attained to complete and absolute wisdom, but to those who possess a sound and unblemished judgment. For the Heb.  $\square\text{ד}$ , which the Greeks always render by *τέλειος*, has the meaning of *sound*."<sup>b</sup>—σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ—ἀλλὰ λαλοῦμεν κ. τ. λ.—"This wisdom, however, is not that of this world, nor—but we speak," &c. By οἱ ἄρχοντες τοῦ αἰῶνος τούτου, some

<sup>a</sup> Ἐπιδὴ μαρτάν ἐν ταῖς πρόσθιν τὸ κήρυγμα προσηγόρευε, τῆ παρὰ τῶν ἀπίστων προσφειρομένη προσηγορία χρητάμενος, ἀναγκασίως δίδουσι τοῦτο σοφίαν καὶ ὃν καὶ κηλούμενον παρὰ τοῖς εἰλικρινῆ καὶ τελείαν διζαμένοις πίστιν.

<sup>b</sup> Ne videatur sapientiam despicerere, sicut idiotae et imperiti literas contemnunt barbara quadam ferocia: subjicit, sibi non deesse veram sapientiam, sed quae nonnisi ab idoneis iudicibus aestimetur. *Perfectos* vocat non qui assecuti sint plenam et absolutam sapientiam, sed qui sano sint et incorrupto iudicio. Nam  $\square\text{ד}$ , pro quo Graeci interpretes semper *τέλειος* redderunt, integrum significat.

understand *wicked demons*, which are often mentioned in the New Testament, (see John xii. 31; xiv. 30;) but, in opposition to this interpretation, we remark, 1st, That wherever the word *ἀρχων* is used, elsewhere in the New Testament, in this sense, it is always in the singular, and refers to the prince of the demons, (comp., however, Eph. vii. 12, where we find *ἀρχαὶ καὶ ἐξουσίαι τοῦ σκότους*); and 2dly, That in ver. 8, we cannot understand the same words in this sense, without changing the subject of *ἐσταύρωσαν*, and supplying *Ἰουδαῖοι*, or some such word, an expedient too violent to be resorted to, without urgent necessity. On these accounts, the other interpretation which regards the *ἀρχοντες*, *the rulers of this world*, as *those who have acquired to themselves might and human wisdom*, is to be preferred. These, the apostle calls *καταργουμένους*, *i. e.* those whose power and influence shall, through the gospel, be broken and annihilated. Theophylact remarks rightly:—  
 “He describes the outward wisdom, as *of this world*, as that which was temporary, and would perish with this world. The rulers of this world are not, as some think, the demons, but the philosophers, and speech-writers, and rhetoricians, who are both demagogues and rulers. Them also, as being only for a season, he denominates *of this world, and about to be brought to nought*, that is to say, caused to cease, and not enduring for ever.”\*

\* *Αἰῶνος τούτου σοφίαν ἐνομάζει τὴν ἔξω, ὡς κρίναιμεν καὶ τῶ αἰῶνι τούτῳ καταργουμένην. Ἀρχοντῶν δὲ τοῦ αἰῶνος τούτου οὐ δαίμονας, ἀλλὰ τινες ἰνόησαν, ἀλλὰ τοὺς σοφοὺς καὶ λογογράφους καὶ*

7. ἐν μυστηρίῳ.—These words are to be strictly joined with σοφίαν, (as above, i. l. ἀπόστολος διὰ Θελήματος Θεοῦ) notwithstanding the intervening words, and the clause rendered *wisdom in mystery*. On the possibility of such a construction, without the intervening article, (which, in the case before us, is so much the greater from σοφίαν itself having no art.) see Winer, p. 119.<sup>a</sup> In like manner, Theodoret construes the passage: “He says not, we speak in mystery, but, we bring forth the wisdom hid in mystery to men.”<sup>b</sup> As regards the thing itself, this mystery is not one which remains absolutely so, but only τοῖς ἔξω *to those without*, while it is revealed to Christians, as Paul expressly tells us, Rom. xvi. 25, κατὰ ἀποκάλυψιν μυστηρίου χρόνις αἰωνίους σεσηγημένον, φανερωθέντος δὲ νῦν. Comp. ver. 10. of this chapter. Usteri remarks well on this point: “The gospel is σοφία Θεοῦ ἐν μυστηρίῳ, *a divine wisdom which remains hid to those, to whom the Spirit of God does not reveal it*,” p. 265.

ἦν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν.—The ἦν here relates to σοφίαν,<sup>c</sup> though, as respects the sense, more properly to the *object* which is known by

ῥήσασαι, οἱ καὶ δημοκράτοι ἐγίνοντο καὶ ἄρχοντες. Ὡς προσκαιροῦσι δι' ὄντας καὶ αὐτοὺς, τοῦ αἰῶνος τούτου ὀνομάζει, καὶ καταργουμένους, τοῦτέστι, παυομένους καὶ οὐκ αἰωνίζοντας.

<sup>a</sup> [See also Bib. Cab. No. X. p. 48, &c.—TR.]

<sup>b</sup> Οὐ τοῦτο λίγυ, ὅτι ἐν μυστηρίῳ λαλοῦμεν. ἀλλὰ τὴν ἀποκρυφμίην ἐν μυστηρίῳ σοφίαν τοῖς ἀνθρώποις προσφέρομεν.

<sup>c</sup> So it is construed by Heydenreich, who supplies after προώρισεν the Inf. γνωρίσαι, “which (wisdom) God determined should be manifested and revealed.

this σοφία, viz. the salvation wrought out by Christ. This God, from all eternity, decreed for man, but manifested historically in time.—*Chrysostom*: “By πρὸ τῶν αἰώνων he means eternal.”—εἰς δόξαν ἡμῶν. *Chrysostom* observes beautifully on these words: “Although elsewhere he says εἰς δόξαν ἑαυτοῦ, for he reckons our salvation his own glory.”<sup>a</sup> The divine was glorified in the human, the human in the divine, God in Christ, and Christ in God: “glorify thy son, that thy son also may glorify thee,” John xvii. I. sqq.

8. ἢν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν.—Grotius refers ἢν here to σοφίαν, but it is more natural to refer it to δόξαν in the clause immediately preceding; an arrangement favoured by the use of τὸν κύριον τῆς δόξης immediately after. The meaning would thus be: None of these rulers know the glory extended to us, else they would not have crucified the Lord of that glory. As respects the meaning, both arrangements are pretty much alike; for, according to the apostle, the σοφία consists in this, that it prepares that δόξα.—*Theodoret*: “Those whom he calls ἀρχοντας τοῦ αἰῶνος τούτου are Herod, Pilate, Annas, Kaiaphas, and the other rulers of the Jews. He declares them to have been ignorant of the divine mystery, and therefore to have slain the Master.”<sup>b</sup>—

<sup>a</sup> καίτοιγε ἀλλαχοῦ φησιν, εἰς δόξαν ἑαυτοῦ. ἑαυτοῦ γὰρ ἠγύηται δόξαν τῆς ἡμετέρας σωτηρίας.

<sup>b</sup> ἀρχοντας τοῦ αἰῶνος τούτου προσηγόρευσε τὸν Πιλάτον, τὸν Ἡρώδη, τὸν Ἄναν, τὸν Καϊάφαν καὶ τοὺς ἄλλους τῶν Ἰουδαίων ἀρχοντας· τούτους δὲ λέγει τὸ θεῖον ἠγνωσκίαι μυστήριον, καὶ διὰ τοῦτο· τὸν διαπύκτην ἰσαυρωκίαι.

τὸν κύριον τῆς δόξης. These words may, without impropriety, be regarded after the idiom of the Heb.

(Comp. Ps. xxiv. 7.  $\text{דָּבַרְתָּ הַלְלוּ}$ , where the LXX.

give  $\delta$  βασιλεὺς τῆς δόξης Acts vii. 2.  $\delta$  Θεὸς τῆς δόξης, Eph. i. 17.  $\delta$  πατήρ τ.  $\delta$ . &c.) as equivalent to τὸν κύριον ἰνδοξον, so that the genitive becomes only an adjectival definition. So *Heydenreich in loc.* But, as immediately before, mention is made of the δόξα, the glory and transfiguration of the children of God in Christ, it appears more in accordance with the connection to regard  $\delta$  κύριος τῆς δόξης, (which may be rendered, *the Lord of this glory*) as meaning the first in this kingdom of glory—the author of the same. Comp. Acts iii. 15. τὸν ἀρχηγὸν τῆς ζωῆς.—Heb. ii. 10; “for it became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make (τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν) the captain of their salvation perfect through suffering.”

9. ἀλλὰ καὶ ὡς γέγραπται.—On account of the quotation, we have here again an anacolouthon (comp. i. 31.) Theophylact says, there is an ellipsis of τὸ γέγονε, but even this will not bring us to the right construction, as there will be still something wanting. It appears better to supply from ver. 7, λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ, and regard the clause, ἀφθαλμὸς—αὐτόν as in apposition with σοφίαν—Whence Paul cites these words is uncertain. The passage in the Old Testament, as we have it, which comes nearest to them, is Is. lxiv. 4, where the LXX.

whom Paul may possibly have followed, give; ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν ἴδον τὸν Θεὸν πλὴν σου καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον. The difference, here, however, is great, and this has induced some of the fathers to suppose that Paul quotes from a book now lost, the ἀπίκρυφα Ἡλίου, &c. Thus Origen, Chrysostom, Theodoret, Georgius, Syncellus, Theophylact, &c. though some of them waver (as Chrysostom and Theophylact for instance,) and suggest the possibility of Paul having floating in his mind Is. lii. 15.—*Theophylact*: “Where is this citation written? It is probable that it was thus written in these very words, but that the book cannot now be found; but it is equally probable that the very wise Paul accommodated to this form the passage *they to whom he was not declared shall see, and those who have not heard shall understand.*”<sup>a</sup> Now, since the words καθὼς γέγραπται are the invariable formula by which passages are cited from the Old Testament, it appears best to suppose that Paul had here *both* the passages from Isaiah in his eye, and means simply to express the general thought of both, so that his words are equivalent to “what, as it stands written, must have remained hid to men before the coming of the Messiah.” As regards individual expressions, ἀναβαίνειν εἰς καρδίαν (comp. Is. lxxv. 17, in the LXX. ἐπέρχεσθαι ἐπὶ τὴν καρδίαν) is as-

<sup>a</sup> Πού δὲ γέγραπται ἡ χρῆσις αὕτη; Ἰσως μὲν εἶπός καὶ αὐταῖς λίξις γηγεράσθαι αὐτὸν οὕτω, καὶ νῦν μὴ εὐρίσκουσαι τὸ βιβλίον· ἴσως δὲ καὶ ὁ σοφώτατος Παῦλος μετίφρασεν εἰς ταύτην τὴν, Οἷς οὐκ ἀπηγγέλη παρὰ αὐτοῦ, ἔβλεπται· καὶ εἰ οὐκ ἀκηκόασιν, οὐκ ἴσθουσιν.



*cendere in pectus=in mentem venire* [to occur to the mind]. Heb. עָלָה עַל לֵב Jer. iii. 16.—For the rest it is clearly needless to attempt to establish any nicely discriminated shades of meaning between the three poetical expressions here accumulated.

10. The course of thought here is: The ἀρχοντες τοῦ αἰῶνος τούτου, entangled in their own wisdom, have not known this σοφία Θεοῦ, and so it remains to them σοφία ἐν μυστηρίῳ, but to the Christians God hath revealed it by his Spirit. For, as what passes in the heart of man can be known only by his own spirit, so can the eternal counsels of God be known only by the Spirit of God.—As respects individual words, it is in the first place plain that ἡμῶν does not, as Heydenreich supposes, refer only to the apostle, but to all Christians, who in fact are Christians, from the very circumstance that they have received the Holy Spirit. Neither in what goes before nor in what follows does Paul speak exclusively of the apostles.—ἐρευνᾶν is here used not of a knowledge which has its object *out of* itself and over against itself, but which is in it, and knows itself to be one with it. This the deep-thinking fathers have already perceived. *Chrysostom*:—“ τὸ ἐρευνᾶν is indicative not of ignorance but of accurate knowledge, [*i. e.* not of a knowledge following previous ignorance, but of absolute knowledge]: for this mode of speech he also uses in speaking of God, *he that searcheth (ἐρευνῶν) the hearts knoweth what is the mind of the spirit*, Rom. viii. 27.”<sup>a</sup>

<sup>a</sup> οὐκ ἀγνοῖας, ἀλλ' ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾶν ἰνδικατικόν.

*Theodoret*, after having given the same explanation, adds, “knowledge indeed indicates equality, but ignorance inequality.”<sup>a</sup> *Theophylact*: “τὸ ἐρευνᾶν is indicative not of ignorance but of accurate apprehension; as it is said of the father, *he that searcheth the hearts*, i. e. *he that knoweth their secrets*. And moreover, as delighting in the contemplation of the mysteries of God, he is said to search (ἐρευνᾶν) these.”<sup>b</sup> *Œcumenius* adds, “And thus the sainted Gregory (interpreted it) not as curiously inquiring, but as delighting in the contemplation of.”<sup>c</sup> Thus also *Wolf* in his *Curae Philologicae*, says, “τὸ ἐρευνᾶν refers not so much to the *scrutiny* of things as to the fullest *comprehension* of them; as in Rev. ii. 23.” By some ἐρευνᾶν here has been regarded as equivalent to *scrutari nos facit, makes us search* (as in ch. viii. 3, [which passage may be compared with this] γινώσκειν is used in the sense of *to make, to know, to teach*), which is neither grammatically possible, nor by the sense required.

τὰ βᾶθη τοῦ Θεοῦ.—Most interpreters render this “the deepest, most hidden counsels of God.” This

ταύτη γοῦν τῇ λήξει καὶ ἐπὶ Θεοῦ κίχρηται λίγων· ὁ δὲ ἱερυνῶν τὰς καρδίας, εἶδε τίτὸ φρόνημα τοῦ πνεύματος.

<sup>a</sup> ἢ μὴ γνώσεις τὴν ἰσότητα δάινυσι, τὴν ἀνισότητα δὲ ἢ ἄγνοια.

<sup>b</sup> Τὸ ἱερυνᾶν οὐκ ἀγνοίας ἰνδευτικόν, ἀλλ’ ἀκριβοῦς καταλήψιμος· ὅσπερ καὶ περὶ τοῦ Πατρὸς εἶρηται· Ὁ ἱερυνῶν τὰς καρδίας ἀντὶ τοῦ ὁ τὰ βᾶθη αὐτῶν εἶδως. Καὶ ἄλλως δὲ, ὡς ἰντερυφῶν τῇ Διαρείᾳ τῶν μυστηρίων τοῦ Θεοῦ, ἱερυνᾶν λίγεται ταῦτα.

<sup>c</sup> ὁ δὲ ἐν ἀγίοις Γρηγόριος οὕτως· οὐχ ὡς περιεργαζόμενοι, ἀλλ’ ὡς ἰντερυφῶν τῇ Διαρείᾳ.

however, does not exclude the literal translation ; *deeps*, i. e. the profoundest, most secret essence ; for these eternal counsels cannot be separated from the essence of God, as in the case of man, who *makes* and *has* counsels, and can think of them as something accidental, or forget them as he pleases.

11. *Τίς γάρ οἶδεν κ. τ. λ.* — The difficulty which may possibly arise from the use of *γάρ* here, will be immediately obviated if we arrange the clauses in the proper order of thought, by attending to the comparison on which it proceeds: *ὡσπερ γάρ — ἐν αὐτῷ, οὕτω καὶ κ. τ. λ.*

*τὰ τοῦ ἀνθρώπου* appears here to denote not the essential being of man, but, as the connection teaches (for *τὰ τοῦ ἀνθρώπου* is by itself very general: “that which belongs to man, that which he possesses, &c.”), rather, the thoughts of man, that which he resolves in his mind. This no one knows except his own spirit (for here *τὸ πνεῦμα* is obviously used for *mens humana*, see *Usteri*, p. 405). On the other hand *τὰ τοῦ Θεοῦ* is the essential being of God, for God hath not thoughts as man hath (contingently), but knowledge is his being. Thus Paul argues *a minori ad majus*.

12. He proceeds now in the same course as in verse 10: No man knoweth God, except him to whom he shall communicate the knowledge, (see John i. 18); but we have received his spirit. *Τὸ πνεῦμα τοῦ κόσμου*, is not to be taken as in strict contrast with *τὸ πνεῦμα τοῦ Θεοῦ*, for the infinite Spirit, as such, cannot be a *truer* or *more absolute* spirit [and

therefore not comparable with any other.] Τὸ πνεῦμα τοῦ κόσμου, is the finite spirit so far as it exists only for itself, and is not elevated into the divine.—τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ is entirely the same as τὸ πνεῦμα τοῦ Θεοῦ with the superadded idea of his mission from God. *Theophylact*: “ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, that which is co-essential with God, of the same essence with him.”<sup>a</sup> *Theodoret*: “ He shows that the All-holy Spirit was not a part of the creation, but had his substance (ὑπαρξιν) from God. For this he says; we have not received the spirit of the world—that is, we have not received a created spirit, nor have we obtained the revelation of divine things through an angel; but the Spirit himself, that proceedeth from the Father, hath taught us the hidden mysteries.”<sup>b</sup>

ἵνα εἰδῶμεν τὰ ὑπὸ Θεοῦ χαρισθέντα ἡμῖν.—The meaning of these words, and their connection with the preceding train of thought, which most interpreters have neglected strictly to determine, seem to be this: In the preceding verses, Paul had said that the rulers of this world, had not known the glory of Christ and his kingdom; and that only those who have the spirit of God can know the deep things of God. He now proceeds: To us, however, has this

<sup>a</sup> τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, τουτίστι, τὸ ἰμοούσιον τῆ Θεῶ, τὸ ἐκ τῆς οὐσίας αὐτοῦ.

<sup>b</sup> Ἰδιῶζεν οὐ μέρος ἐν τῆς κτίσεως τὸ πανόγιον πνεῦμα, ἀλλ' ἐκ τοῦ Θεοῦ τὴν ὑπαρξιν ἔχον. ταῦτο γὰρ λίγι, ἡμῶς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀντὶ τοῦ· οὐ κτιστὸν ἐλάβομεν πνεῦμα, οὐδὲ δι' ἀγγίλου τὴν τῶν Θεῶν ἀπεκάλυψιν ἐδέξαμεθα· ἀλλ' αὐτὸ τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον πνεῦμα ἰδίδαζεν ἡμᾶς τὰ κεικευμένα μυστήρια.

spirit been granted, *whereby we mistake not, as did those rulers of the world, that which has been sent to men by God in Christ.* The connection is thus quite clear. By many interpreters the words *τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν* are referred, not to the Holy Spirit himself, but to the salvation which appeared in Christ. This latter, however, can only be acknowledged as such through the Holy Spirit.

13. ἃ καὶ λαλοῦμεν κ. τ. λ.—This salvation through Christ, sent to us by God, we will not only acknowledge but also publish, and that not in words which man's wisdom has prepared, but in those which the Holy Spirit has taught us. There can be no doubt, in a grammatical point of view, that the genitives *ἀνθρωπίνης σοφίας* and *πνεύματος* depend from the word *διδασκτοῦς*, as in Matt. xxv. 34; *διδασκοὶ τοῦ Θεοῦ*. See *Winer*, p. 163.<sup>a</sup> Fritzsche's reasons (II. p. 27, note) for making these genitives dependant on *λόγοις*, and regarding *διδασκτοῦς* as *leviter tantum adjectum*, are not satisfactory to me, because *διδασκτοῦς* is here twice repeated, and also stands immediately before the words in question,—*πνευματικοῦς πνευματικὰ συγγέροντες*.—Grotius, following Theophylact and others, explains these words thus: "Expounding those things which the prophets, by the Spirit of God, have said, by those which Christ hath opened up to us by his Spirit." This interpretation, however, appears far-fetched, for the apostle is not here speaking of a contrast between the Old and New

<sup>a</sup> [See Bib. Cab. No. X. p. 79, &c.—Tr.]

Testaments, but between human wisdom and a divine revelation. Hence others regard πνευματικοῖς as the dat. masculine, and render: "To spiritual men (*i. e.* those who have received the Spirit of God) expounding, setting forth, or teaching spiritual things." And, indeed, there can be no doubt but that such is the correct explanation of συγγράειν for it is the Heb. פָּרַשׁ to *interpret* which (Gen. xl. 8, and often besides) is rendered in the LXX. by συγγράειν. We may, however, also take πνευματικοῖς for the dat. neuter, and render: Teaching spiritual things by spiritual, (*i. e.* in a spiritual manner, and not in one borrowed from human wisdom). So, among others, Beza: "Accommodating the words to the thing, so that as what we teach is spiritual, and the purity of the heavenly doctrine is unimpaired by any human comments, our mode of teaching it may be also spiritual. Now that is called spiritual which is derived from the Holy Spirit, who delights in the divine gravity of simple language, where no use is made of enticing words."<sup>a</sup> This latter view of the word (as neut.) is favoured by the connection of the preceding; the former (as masc.), by that of what follows, where immediately the ψυχικοί and the πνευματικοί are mentioned.

<sup>a</sup> Verba rei accommodantes, ut, sicut spiritualia sunt, quae docemus neque sinceritas doctrinae coelestis ullis humanis commentis est depravata, ita spirituale sit nostrum illius docendae genus. Spirituale autem vocat quod ducatur a spiritu sancto, qui simplicis sermonis divina gravitate gaudet, ab omni verborum lenocinio remota.

14. Ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστίν.—Luther translates *ψυχικός ἄνθρωπος* by *natürlicher mensch* [*natural man*,] and, as far as regards the idea, very felicitously. For the version *seelischer mensch* [*soulish man*], is somewhat obscure; and *sinnlicher mensch* [*sensuous man*], conveys an accessory idea, which does not lie in the Greek *πνευματικός*. The *ψυχή* is the natural principle in man, and as nature is *of itself* evil, but only when it will persist in being *for itself*, so also the *ἄνθρωπος ψυχικός*. In the epistle of Jude, (v. 19), the *ψυχικοί* are called *πνεῦμα μὴ ἔχοντες*. In-so-far as the *ψυχικός*, therefore, rejects the *πνεῦμα*, he is evil. The word, however, is by no means to be taken as indicative of gross sensuality, or a proneness to the lower passions<sup>a</sup>; this is more strictly the mean-

<sup>a</sup> Calvin says truly: " He mentions the *animal man*, not, as commonly happens, in the sense of one addicted to gross lusts, or, as they say, to his own sensuality, but as denoting any man endowed with only natural faculties. This is clear from what is opposed to it, for the animal man is compared with the spiritual. Now, since by the latter is understood one whose mind is governed by the light of the Divine Spirit, it is clear that the former must signify one left, as they say, to what is purely natural:" *Hominem animale[m] vocat, non, ut vulgo accipiunt, crassis concupiscentiis, vel (ut loquuntur) sensualitati suae addictum: sed quemlibet hominem solis naturae facultatibus praeditum. Quod ex opposito liquet: animale[m] enim cum spirituali confert. Quum per hunc intelligatur is, cujus mens illuminatione spiritus dei regitur: non dubium quin ille hominem in puris (ut loquuntur) naturalibus relictum significet.*

ing of *σαρκικός*, which in general refers to the *practical* errors to which the *ψυχικός* is exposed. Thus Paul calls the Corinthians *σαρκικούς*, because they had parties among them, and laboured for their own honour. *Theodoret*: “By *ψυχικός*, he means one who is satisfied with his own reasonings, and receives not the teaching of the Spirit, nor is able to know it.” On the other hand, in the following chapter, v. 1, he says: “He calls those *σαρκικούς* who are wholly engrossed with this life, and gape after things which appear splendid, and give themselves up to riches and to the smooth elocution of their teachers.”<sup>a</sup> — *οὐδέχεται*—*receives not into him, will know nothing of it*, (comp. Luke viii. 13). The rendering *He apprehends not, understands not* (*non percipit*, as the Vulgate has it), does not seem to lie in the words, and is opposed by the use of *γνῶναι* immediately after.—*τὰ τοῦ πνεύματος τοῦ Θεοῦ* = *τὰ πνευματικά*.

*οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται*.—The subject of *ἀνακρίνεται* is obviously *τὰ τοῦ πνεύματος τοῦ Θεοῦ*, so that there is no need for regarding, with some interpreters, that verb as an impersonal, in the sense of *it is judged* = *people judge*. The *ὅτι* is either *that*, dependant on *γνῶναι*, or *since*, *τὰ πνευματικά* being supplied as the object of *γνῶναι ἀνακρίνειν*, like the

<sup>a</sup> *ψυχικὸν καλεῖ τὸν μόνον τοῖς οἰκίαις ἀρκούμενον λογισμοῖς καὶ σὴν τοῦ πνεύματος διδασκαλίαν μὴ προσίμενον, ὅτι μὴ ἐπιγνώσει δυνάμενον . . . σαρκικούς αὐτοὺς ἐκάλειν ὡς περὶ τὸν βίον τούτου ἰσχυρούς καὶ κηχησῆς περὶ τὰ δεκόντα λαμπρά, καὶ τῷ πλεόντι καὶ τῇ ὑγλυττίᾳ τῶν διδασκάλων προσερχησῆς.*



Heb. דַּקְדַּק *to discriminate, to discern, to estimate*; πνευματικῶς, *in a manner suitable to spiritual things*, not with human wisdom. Luther, and after him De Wette, renders ἀνακρίνεται, “it must be spiritually judged,” which accords well enough with the *meaning* of the passage, for when we say, “It is spiritually judged,” we must add, “If, in other respects, a correct judgment is to be formed.”

15. Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα.—The meaning is: From the stand-point of Christianity all things may be rightly judged of, whilst he who stands without its pale can understand nothing of it. No countenance is here given to spiritual pride, for it is not the individual, as such, who is here referred to; to be a Christian, to receive the Holy Spirit, a man must give up his subjective opinion and judgment, and each Christian is inspired by the Holy Spirit, only in so far as he has given these up.—ὅτι οὐδεὶς, *by no one, to wit, of another class*, and so by no ψυχικός.

16. Τίς γὰρ κ. τ. λ.—To see the force of γὰρ here we must take up the connection with what goes before, thus: The πνευματικὸς can be judged by no one, who is not inspired of the Holy Spirit, *for* in himself is the Holy Spirit whom no one can know except those to whom God shall give it. But we Christians have this spirit. From this reasoning it appears that the reading κυρίου is at least more fitting and forcible, though Χριστοῦ also may be defended, since that spirit is communicated through the medi-

um of Christ. Comp. 2 Cor. iii. 17: ὁ δὲ κυρίως τὸ πνεῦμα· οὗ δὲ τὸ πνεῦμα κυρίου, ἐκείτ' ἐλευθερία. That νοῦς here is used as synonymous with πνεῦμα, a usage not otherwise common, is evident, and results from the circumstance of the passage being a verbal citation from the version of the LXX. Is. xl. 13.— Συμβιβάζειν τινά (by which the LXX. render the Heb. עִיִּרְךָ) in the sense of *to teach any one*, is an idiom of the Hellenistic dialect; the Attics used for that προσβιβάζειν.

## SECTION THIRD.

### CHAP. III. VER. 1—23.

The apostle, at the close of the preceding chapter, having shown that the natural man, as such, will know nothing of spiritual things, and that, consequently, it is impossible to speak to such as unto spiritual, proceeds to state, with regret, that such, in a great degree, had been, and still was his case in relation to the Corinthians, that even to them he had not been able to speak as unto truly spiritual men, for they were yet fleshly-minded and feeble, a consequence of their not adhering solely to Christ, but to Paul, or Apollos, or others of those who were only his servants, (1—10). There can, however, be no other foundation laid but Christ; on this must each build, and it shall be made evident what each hath built (11—16). But the building is profaned where fleshly-mindedness prevails, for the church should be even the temple of the Holy Spirit, in which no one should dare to seek his own honour, but all should belong unto God (17—23).

1. Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῶν ὡς πνευματικοῖς κ. τ. λ.—The connection of this with the last verse of the preceding chapter is obviously this, that the apostle here proceeds to make an application of what he had said respecting the ψυχικοὶ to the Corinthians. For though the latter could not be called strictly ψυχικοὶ, inasmuch as Christianity had struck its roots among them, yet did they bear a resemblance to such, from their being yet carnally-minded, so that it was impossible to speak to them

as unto truly spiritual.<sup>a</sup> The Corinthians being here compared with the ψυχικοῖς, the particle of comparison καί should properly have been placed before ὑμῖν, and not before ἐγώ, and the whole verse read thus: Καὶ ὑμῖν, ἀδελφοί, οὐκ ἠδυνήθην κ. τ. λ. But the sense remains the same, even if we suppose Paul to have compared the subjects, and view the course of thought thus: Also the relation between *me* and *you* is similar to that between the πνευματικοῖς and ψυχικοῖς.

2. ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.—What is meant by σαρκικοῖς has been already shown (ii. 14,) from Theodoret. They are called also νήπιοι ἐν Χριστῷ, *minors in Christianity*, inasmuch as they yet stood in need of education. They had indeed received the spirit, but this had not become omnipotent within them; they often fell back again into a carnal life. According to the doctrine of the Apostle Paul, those who receive the Holy Spirit are not thereby immediately made perfect, but must perpetually strive to live worthy of the Spirit, as is evident from numerous passages in his writings, especially from those passages in the epistle to the Romans, where he speaks of the contest of the flesh against the spirit. In this respect, Beza remarks well, that the apostle is speaking of those “who are indeed in the spirit, but are yet only neophytes, and as it were tender babes. By faith we are engrafted into Christ, by whose spirit we grow. And, consequently, in proportion to

<sup>a</sup> Paraeus represents the transition thus: The Corinthians might say, *Si spiritualis a nemine judicatur, cur tu nos judicas?* Respons. *Quia spirituales non estis.*

the measure of our faith and progress we are said to grow up to adolescence, as in Eph. iv. 13.”<sup>a</sup>

To what the apostle here says, however, respecting the manner in which he was sure he ought to speak to the Corinthians, there is an apparent contradiction in the epistle itself. He says, that he could not speak to them as unto truly spiritual, he could only give them milk, and not strong meat, and so forth. The meaning of these expressions may be gathered from a parallel passage in the Epistle to the Hebrews, (v. 12.) Those who need milk, are they who must still be taught *τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ*, those who have not yet got beyond the elements of Christianity, and cannot yet comprehend its more difficult lessons (*τὸ βρῶμα*, or as it is called, Heb. v. 13, *τὴν στερεὰν τροφήν*.) But here it may be asked, are there, then, no highly difficult and most profound doctrines to be found in this epistle, requiring for their comprehension an unquestionable proficiency in Christianity, such, for instance, as those above considered respecting the Holy Spirit, and the mode of his operation, and those in the 15th chap. on the resurrection and the kingdom of Christ?

To this it may be replied, that, for *one thing* at least, the author of the epistle to the Hebrews ranks these subjects not among the most difficult doctrines, but among those with which the foundation must be

<sup>a</sup> Qui sunt quidem in spiritu, sed tamen adhuc *νήφουσι* et quasi teneri adhuc infantes. Fide inserimur Christo, cujus spiritu vegetamur. Itaque pro mensura fidei ac profectus dicimur etiam adolescere, ut Ephes. iv. 13.

laid, (vi. 1. " Wherefore leaving the first principles of Christian doctrine, let us advance toward a mature state [of religious knowledge]; not laying again the foundation of repentance from works which cause death, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, of the resurrection also of the dead, and of eternal judgment." [*Stuart's version.*]) The difficult doctrines appear to the writer to be those respecting justification through faith, (for this is the correct interpretation of the words in chap. v. 13, πᾶς ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης, which latter words it would be a great mistake to regard as equivalent with τελειότητος.) The same is perhaps here intended by Paul, and it cannot be denied that his reasonings on the subject of righteousness in the Epistle to the Romans, are perhaps the most difficult in his writings. *On the other hand*, it is to be borne in mind, that Paul here, when he speaks of those who were yet carnal, had in view only one portion of the Corinthian church; and that, in like manner, when profound and abstruse doctrines are treated of in this epistle, they were intended, not for the weak, but for the more perfect, just as, conversely, the various reproofs which the apostle utters in this epistle, were intended not for the latter, but for the former. It is natural to conclude, that in a letter to so large a church, every thing was not addressed in the first instance to all.

As respects the grammatical construction of this passage, it is hardly necessary to remark, that the

double accusative γάλα and ὑμᾶς, is analogous to the Latin form *docere aliquem aliquid*, and that consequently there is no ellipsis; that, moreover, since *παρίξειν* signifies *to give to drink*, we must translate βρῶμα by a Zeugma (Winer, p. 481.<sup>a</sup>) and regard ἐπίτεια as having in some degree the sense of *προσήμεγα*, (according to Theophylact); and finally, we need not supply after *ιδύνασθε* and *δύνασθε* a definite verb; they have the force of the old English *can*. "Ye cannot yet, ye are not yet capable (thereof.)"

3. *ὅπου* is used in this place, as *ubi* is sometimes in Latin; prop. "*where, (when, since,) there are divisions among you, are ye not carnal?*" It has thus the sense of *quandoquidem*, see Viger. p. 431.

*κατὰ ἄνθρωπον*.—According to men, i. e. so that the individual, as such, seeks his own glory, and does not surrender self. Calvin: "And hence it is clear, that the word *flesh* is not confined to the lower appetites, as the sophists pretend, who call its abode sensuality, but is predicated of the entire nature of men; for those who follow the guidance of nature, are not regulated by the Spirit of God; they, according to the apostle's definition, are carnal, so that the flesh and the mind of man, are almost synonymous; hence, it is not in vain elsewhere required, that we should be new creatures in Christ."<sup>b</sup>

<sup>a</sup> [See also *Bib. Cab.* No. X. p. 242. For the case of one verb governing two accusatives, see p. 97.—TR.]

<sup>b</sup> Et hinc patet, carnis vocem non ad inferiores tantum concupiscentias restringi, sicut fingunt sophistae, cujus sedem appellant sensualitatem, sed de tota hominum natura praedicari.

4. ὅταν γὰρ κ. τ. λ.—The γὰρ here corresponds with the γὰρ after θεου, ver. 3, and refers not to ver. 3, but, like the former, to the last words of ver. 2, so that we have here an instance of *αναρροα*. For σαρκικοί, Lachmann has ἀνθρώποι, which, as the more difficult reading, appears to be preferable. In that case, the word is to be explained according to ver. 3.

5. τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἢ διάκονοι κ. τ. λ.—The οὖν here is not = γάρ, but must be rendered thus: Who *then* (*in this case*), when we strictly consider, and rightly view the nature of these sects, is Paul? Winer (p. 380.) explains thus: “Who *now* (for once to recognise your party-names) is Paul?”—The various readings τίς οὖν, and τί οὖν come to the same thing, as far as the meaning is concerned, just as we may say either, Who art thou then? or what art thou then?—Griesbach and Lachmann read this passage somewhat differently. The former has, τίς οὖν ἐστι Παῦλος; τίς δὲ Ἀπολλῶς; Διάκονοι κ. τ. λ. the latter, τί οὖν ἐστίν Ἀπολλῶς, τί δὲ ἐστίν Παῦλος; διάκονοι κ. τ. λ. both regarding διάκονοι, &c. as an answer to what precedes. If, however, we retain ἀλλ' ἢ, the question will extend to ἰδομεν. This ἀλλ' ἢ, with the negative preceding, (which here lies in the question) is used in the sense of  *nisi*, unless.

Qui enim sequuntur naturae ductum, spiritu dei non reguntur: ii secundum apostoli definitionem sunt carnales, ut caro et hominis ingenium sint prorsus synonyma: ideoque non frustra alibi requirit, ut simus in Christo novae creaturae.



So in Luke xii. 51. On these particles, see *Hermann. ad Viger. p. 812. Emmerling* on 2 Cor. i. 13. and *Fritzsche*, I. p. 13. It appears to me, that the thing may be thus explicated. The construction arises from the mingling of two thoughts, and is of a pleonastic nature. The construction οὐδὲν (ἄλλο)—ἀλλὰ, nihil (aliud)—sed, nothing, (else)—but is as good as οὐδὲν (ἄλλο)—ἤ, nihil (aliud)—quam, nothing (else)—than. Emmerling appears to have viewed the subject in this way also, only he has not expressed himself with sufficient clearness.—δι' ὧν ἐπιστεύσατε] *quorum opera credidistis = ad fidem conversi estis*. This construction is allied to those where intransitives, are coupled with ὑπό, as if they were passives, as e. gr. θνήσκειν. *Matthiae Gr. Gr. § 592.*—ἐκάστῳ ὡς ὁ κύριος ἔδωκεν is a trajection for καὶ ἕκαστος ὡς ὁ κ. ἔδ. αὐτῷ [*Bib. Cab. No. X. p. 425.*]

6. πορίζειν = ἀρδεύειν, rigare—ἠύξανεν, gave the proper increase.

7. ἐστί τι.—“Has any honour, any merit for himself.” To ἀλλ' ὁ αὐξάνων θεός we must add, ἐστί πᾶν, for since this is an affirmative clause, πᾶν is involved in the τί of the negative clause.

8. ἔν ἴσιν.—“Are alike honoured, have equal desert,” i. e. according to ver. 7, have none for themselves. This is reason enough why ye should not make yourselves sect-leaders. *Theophylact*: “In so far as they could do nothing without God, they were alike. How then, being on the same footing,

were they puffed up against each other?"<sup>a</sup> It may also be taken up thus: Both have an occupation essentially alike, and which can be distinguished only externally; therefore they ought not to be sect-leaders.—*ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κ. τ. λ.*—These words, form the transition to the following description of the estimation of the teachers. The connection is: Paul and Apollos have equal honour; yet must not this be misunderstood; as to the office *by itself* all are alike, but as to the *administration* of the office, they differ, and have different merits; nor is this to remain unrewarded.<sup>b</sup>

9. Θεοῦ ἐσμὲν συνεργοί· Θεοῦ γιγώργιον, Θεοῦ οἰκοδομῆ ἔστε.  
—No worldly occupation do we follow, but it is God himself, who, by our means, builds his own edifices. That *συνεργοί* is here used figuratively, has been already observed, among others, by Calvin, who says: “O excellent eulogium of the ministry, that God, though he could have done all things himself, yet admits us, insignificant mortals, to be, *as it were*, his

<sup>a</sup> ὅσον πρὸς τὸ μὴ δύνασθαι τι χωρὶς Θεοῦ, ἢ ἐν αὐτῷ. Πῶς οὖν ἐπαίρεσθαι κατ' ἀλλήλων, ἢ ὄντως.

<sup>b</sup> Theodoret: ὁ φυτῖνον καὶ ὁ ποτίζων ἓν εἰσι· κατὰ τὴν ὑποουργίαν. ἀμφότεροι γὰρ τῷ Θεῷ διακονοῦσι βουλήματι· οὐ μὴν κατὰ τὸ ἔργον ἢ κατὰ τὴν προθυμίαν. ἢ γὰρ ταῦτοι πολλὴ ἡ τῶν διακονούντων διαφορὰ. τοῦτο γὰρ καὶ αὐτὸς φησὶ ἕκαστος κ. τ. λ. [He that planteth and he that watereth are one, *i. e.* in regard to the *ministry*, for both serve by the divine will; but not in regard to the *work*, or the *readiness of mind*, for in these there is much difference in those that serve, and this indeed he (the apostle) himself says, “for every one shall receive his own reward according to his own labour.”]

assistants, and uses us for, as it were, organs."<sup>a</sup> In order, probably, to get rid of the anthropomorphism, of calling them co-operators with God, some, as e. gr. Heydenreich have regarded the *σὺν* in *συνεργοί* as expressing the relation of the teachers to *each other*: "*σὺν* has respect to the Christian teachers themselves, and their parity of condition, so that the sense is: πάντες ἡμεῖς (οἱ διάκονοι) ἅμα ἰσὺν ἔργαται Θεοῦ, we preachers of the gospel, are all colleagues in the service of God, and fellow-ministers of his." But this view of the passage, it is difficult in a grammatical point of view to establish.

10. He proceeds now to unfold the plan according to which the Corinthian church had been built up, and thus, by way of warning to intimate to those teachers who had come after him not to seek their own honour. Κατὰ τὴν χάριν τοῦ Θεοῦ κ.τ. λ.] Calvin: "He always takes diligent heed, lest he should usurp a single particle of the divine glory to himself; he refers all things to God, and leaves nothing to himself except in that he was an instrument."<sup>b</sup> He introduces these words here, the more particularly as he had just called himself σοφὸν ἀρχιτέκτονα. He was such, because he had determined to lay no other foundation than Christ. Another might build further

<sup>a</sup> Eximium elogium ministerii, quod quum per se agere possit Deus, nos homunciones *tanquam* adjuutores adsciscat, et *tanquam* organis utatur.

<sup>b</sup> Diligenter semper cavet ne quam particulam divinæ gloriæ ad se derivet; refert enim ad deum omnia, nec sibi quidquam facit reliqui, nisi quicquid fuerit organum.

thereon; but (he goes on to say) let each take heed how he buildeth thereon; to intimate how difficult and how responsible such an occupation was.

11. *Θεμέλιον γὰρ κ. τ. λ.*—To show the force of *γὰρ* here, we must supply thus: Of his further building thereon each must take heed, *for* another foundation dare no one lay than that is laid. *οὐδείς δύναται θεῖναι.*—*Theophylact*: “He cannot lay, [another] so long as he remains a wise architect; but when he is not a wise architect he can lay [another]; and hence the heresies.”<sup>a</sup>—*ἄλλον—παρὰ τὸν κείμενον—ἄλλος—παρὰ*, with the accus. appears, here at least, not to be quite synonymously with *ἄλλος—ἢ*,<sup>b</sup> but to denote “another *besides, beyond.*” These teachers wished not to reject Christ *entirely*, but, wherever they could, they sought to lay *some peculiar* foundation besides him.

12. The eleventh verse is in some degree parenthetical, and in it the apostle dispatches the very erroneous opinion that it is possible to lay some foundation besides. He now links what follows strictly with ver. 10, and says: *If*, however, any one will build further, it comes to be considered *what* (in ver. 10, he had said, *πῶς*, which, as regards the meaning, is the same), is further built thereon.<sup>c</sup>—

<sup>a</sup> Οὐ δύναται θεῖναι ἕως ἄν μίση σοφὸς ἀρχιτέκτων· ἰσὶ ὅταν μὴ ᾖ σοφὸς ἀρχιτέκτων, δύναται θεῖναι, καὶ ἐκ τούτου αἱ αἱρέσεις.

<sup>b</sup> This means that the one excludes the other. If elsewhere *ἄλλος—παρὰ* be found synonymous with *ἄλλος—ἢ* then *παρὰ* must have the sense of *against, contrary to*, which is also admissible. See *Matthiae Gr. Gr.*

<sup>c</sup> The *τούτων* after *Θεμέλιον*, I might, with *Lachmann*, have

χρυσόν, ἄργυρον, λίθους τιμίους, κ. τ. λ.—These words refer not to the *subject of teaching* (that Paul calls the *Foundation*, Christ;) but to the *fruits* brought forth in the church through the instrumentality of the teaching-office. Many, especially later interpreters, have understood these particular expressions in a way incredibly insipid; and have sought to find for the gold, silver, precious stones, &c. corresponding dogmata! But well hath the excellent Theodoret, long ago, remarked: “Some say that these words are spoken by the apostle in reference to dogmata; to me, however, it appears that he speaks concerning *practical virtue* and *vice*, and that he is preparing for the accusation of the incestuous person. [These latter words, perhaps, rather strain the meaning too much.] Of gold and silver, and precious stones, he speaks, on the one hand, as the emblems of virtue; and of wood, hay, and stubble, on the other hand, as the opposites of virtue, for which hath been prepared the fire of hell.”<sup>a</sup> By this simple arrangement of the words χρυσόν—καλάμην a whole host of false interpretations are set aside, most of which have arisen from this, that men have thought only of one house

omitted, since the ἐπὶ τὸν θεμέλιον is merely by the way, and the principal subject is the *further-building*.

<sup>a</sup> Τινὲς περὶ δογμάτων ταῦτα εἰρῆσθαι τῷ ἀποστόλῳ φασίν· ἰγὰρ δι' οἶμαι περὶ τῆς πρακτικῆς ἀρετῆς· τι καὶ κακίας ταῦτα λίγιν αὐτόν, καὶ προκατασκευάζειν τὴν κατὰ τοῦ πικρομυκίτου κατηγορίαν. χρυσὸν μίνται, καὶ ἄργυρον, καὶ λίθους τιμίους τὰ εἶδη λίγιν τῆς ἀρετῆς· ξύλον δὲ, καὶ χόρτον, καὶ καλάμην, τὰ ἰκαντρία τῆς ἀρετῆς, οἷς ὑπὲρτίπεται τῆς γείνηης πυρ.

which must be built, and in which, of course, these various materials would look strange enough. On this point, Grotius himself has made an unlucky guess when he says: "Paul pictures to himself an edifice, partly royal and partly rustic; nor is this interpretation absurd, for although such an edifice be not common, yet it is not impossible, and it is required by the apodosis. He sets before us, therefore, a house whose walls are of *marble*, whose pillars are partly of *gold* and partly of *silver*, whose beams are of *wood*, but whose roof is of *hay* and *straw*, (*culmo*), whence comes *culmus*."<sup>a</sup> [What has this etymology to do here?] A warning example of how much a man may fail, when he seeks too much in words by themselves! The apostle is obviously speaking of *several* buildings, from a palace down to a hovel; and, in this view, the foundation which is laid must be regarded not as that of a house, but as it were of a town. To this interpretation, ver. 10, where the apostle compares believers to a temple, offers no opposition, for there he is obviously occupied with another figure.

13. ἡ γὰρ ἡμέρα δηλώσει—to wit, τί τὸ ἔργον not as it appears to me, τὸ ἔργον, simply. As to what ἡμέρα here denotes there has been much diversity of opi-

<sup>a</sup> Fingit sibi aedificium Paulus partim regale, partim rusticum: quia quanquam tale fieri moris non est, tamen naturae non repugnat, et id requirit ἀποδοσις. Proponit ergo nobis domum cujus parietes sint ex *marbre*, columnae partim ex *auro*, partim ex *argento*, trabes ex *ligno*, fastigium vero ex *stramine* et *culmo*, unde culmen dicitur.

nion. Erasmus takes the word as equivalent to *light*, as opposed to darkness: "if they shall have erected what is worthy of Christ, the work shall stand even when viewed in the *light*; but if they shall have brought Judaism into it, they may deceive *for the time*, but their imposture will be apparent as soon as they are subjected to the scrutiny of competent judges."<sup>a</sup> But he is not consistent with himself in this interpretation, for, in using the words, "*for the time*," he wavers towards another view of the passage, to wit, that followed by Grotius. The latter takes *ἡμέρα* for *longum tempus, quod incendia afferre solet*, and interprets, "Time, during the course of which conflagrations are sure to happen, will declare it." But the strangeness of a figure in which an edifice, and still more a whole town, is represented as built in a night, so as that the morning should show how the building had prospered; and, moreover, (according to the view of Grotius), the unexampled use of *ἡμέρα*, without any addition for *longum tempus, quod incendia afferre solet*, render this interpretation inadmissible, even were it favoured by the construction. This, however, is not the case, for, to suit this interpretation, we must supply τὸ ἔργον, as the subject of ἀποκαλύπτεται, for the subject immediately preceding is ἡμέρα and then as τὸ ἔργον occurs in the next clause (καὶ ἐκάστου τ. ε.) we should have a repetition

<sup>a</sup> Si digna Christo superstruxerint, durabit opus, etiam in luce conspectum; sin Judaismum adjunxerint, fallent quidem ad tempus, ceterum patefiet illorum impostura, simulatque vero judicio perpendi coeperint.

of these words quite unnecessary, if the apostle had already adduced them as the subject of ἀποκαλύπτται. I feel, therefore, constrained to adopt the interpretation of the majority of the older expositors—of Theodoret, Œcumenius, Theophylact, &c.—by whom ἡ ἡμέρα is taken for the day of the Lord, the day of judgment, the parousia; [many *Codd.* of the Lat. vers. add *Domini.*] That this day will be a day that shall try with fire is the fixed description of it given by Paul, (1 Thes. i. 8, ἐν πυρὶ φλογός) and his cotemporaries, (see *e. gr.* 2 Pet. iii. 10, στοιχεῖα δὲ καυσούμενα λυθήσονται.) It is no solid objection to this interpretation that ἐκείνος or τοῦ κυρίου, or some such words, should have been added, for the present allusion to this day, in these epistles, together with the connection, sufficiently determines the meaning here; and, besides we find in the Epistle to the Hebrews x. 25, ἡ ἡμέρα fixed to this sense, yet without any addition.—ὅτι ἐν πυρὶ ἀποκαλύπτται.—The subject of this I take to be ἡ ἡμέρα “that day will be revealed or made manifest by fire;” *i. e.* will appear with fire. We shall thus avoid the difficulty hinted at above, as attaching to the interpretations of Erasmus and Grotius, and which arises from the change of the subject. And yet our arrangement has been so little adopted that most of the old interpreters, whilst they take ἡ ἡμέρα correctly enough for the Day of the Lord, yet supply τὰ ἔργα or τὸ ἔργον, as the subject of ἀποκαλύπτται. Thus Theophylact and Œcumenius, the latter of whom says: “He is speaking of the day of



judgment; and he says that the works shall be revealed by fire, i. e., it shall be made manifest of what nature they are, whether of gold or of silver; for of such he says fire is the test."<sup>a</sup> Among modern interpreters our view is adopted also by De Wette, who renders, "for the [day of judgment] will make it known, which manifests itself by fire." There is no difficulty connected with the use of the present ἀποκαλύπτται, it is an instance of what has been called *praesens futurascens*; (see Winer, p. 217),<sup>b</sup> according to which an event still future, but of the certain accomplishment of which we have a *present assurance*, is spoken of as present. The full meaning of the clause before us, then, is: For we know that it is revealed by fire.—ἐκάστου τὸ ἔργον, ὅποδόν ἐστι, τὸ πῦρ δοκιμάσει.—I would insert a comma after ἔργον, and

<sup>a</sup> ἡμέρας φησὶ τὴν τῆς κρίσεως. ἰν αὐτῇ δὲ λίγου τὰ ἔργα ἀποκαλύπτεισθαι, ταῦτίσι φανερὰ γίνεσθαι, ὅποια τὴν φύσιν ἴσιν, ἄρα χρυσοί, ἄρα ἄργυροι; τῶν δὲ ταούτων τὸ πῦρ, φησὶν, ἰλεγκτικόν.

<sup>b</sup> ["The present is used apparently for the future, (*Abresch. Obs. Misc.* III. i. p. 150.) when the writer, desirous of expressing the absolute certainty of any impending event, speaks of it as if it were already settled and unchangeable. (*Raphel. ex Xenoph.* p. 42.) as in Latin, German, &c. Thus, *Matt.* xxvi. 2, οἴδατε ὅτι μετὰ δύο ἡμέρας ἢ πᾶσχα γίνισθαι; (the passover is) καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι; εἰς τὸ σταυρωθῆναι; (is betrayed, which as divinely decreed is certain), &c.—On this idiotism in pure Greek, see *Duker ad Thuc.* ii. 44 — *Poppo ad Thuc.* i. p. 153. *Viger*, p. 211. Analogous is the Lat., especially in dialogue; e. g. *Ter. Phorm.* iv. iii. 63, *sexcentas mihi soribito dicas nihil do.*" *Gram. d. N. T.* See also *Bib. Cab.* No. X. p. 129.—Tr.]

read it as the Acc. to δοκιμάσει, on which species of attraction see Winer, p. 493.<sup>a</sup>

14. μείνῃ.—The fut. is to be preferred here, because of κατακαήσεται following. At the same time, μείνει, which is the received reading, is not indefensible: "If it remain," i. e. if it endure the fire without being consumed.

15. κατακαήσεται.—On this form see Winer, p. 79.<sup>b</sup>—Chrysostom: κατακαήσεται, that is, *shall not bear the force of the fire*.—αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.—αὐτὸς is here plainly *the teacher*, who hath introduced what is improper into the church. The whole passage has been very variously interpreted by different writers. Chrysostom, Œcumenius (in the latter of his commentaries, p. 443, c.), Theophylact, and others, take σωθήσεται not in the sense of "he shall be *saved*," as if the declaration respected his safety; but rather in the sense of "he shall be *reserved*," as one that is kept in reserve for the fire of hell, that he himself shall not be consumed by the fire, in order that his torment may be eternal. In this case the connection would be: If, however, any man's work is burnt, he shall in-

<sup>a</sup> ["A word belonging to a subordinate clause is transferred to the principal clause, and grammatically assimilated to it; as οὕτω δὲ ὡς διὰ πυρός, οὕτω ἴσθι, John vii. 27. See Kypke, *in loc.*" *Gram. d. N. T.*—TR.]

<sup>b</sup> ["κατακαίω. Fut. κατακαήσεται, 1. Cor. iii. 15; 2. Pet. iii. 10, (fr. Aor. κατακαίνω, which is used by Herod. IV. 79.—I. 51.) for κατακαυθήσεται, which is used by the Attics, and in the Apoc. viii. 8." *Gram. d. N. T.*—TR.]

deed be punished by the loss of his work which he shall thus have constructed in vain ; but he himself shall not, like his work, be annihilated (this were too small a punishment), but in the fire he shall endure ; (comp. the words of Christ, Matt. ix. 44, &c.). *Theophylact*: " He himself shall not, like his work, perish and pass into nothing, but he shall be preserved ; that is, he shall be kept in existence, so that he may be burned in the fire. For even with us it is customary to say of a piece of wood that is not burned or reduced to ashes easily, that it is *preserved* in the fire in order that its destruction may be more entire. The transgressor is thus made a loser, in proportion to the labour he has bestowed upon those things by which he has been ruined, seeing he has vainly directed all his efforts towards things not to be undertaken, and non-entities (for all wickedness is a non-entity) ; as would be the fate of one who should lay down a large price for the purchase of what was dead under the idea that it was alive. Meanwhile he himself, the transgressor, to wit, is preserved, that is, he is kept in existence while he endures eternal punishment."<sup>a</sup> This interpretation

<sup>a</sup> οὐχ ὥσπερ τὰ ἔργα οὕτω καὶ αὐτὸς ἀπολύται εἰς τὸ μηδὲν χωρῶν ἀλλὰ σωθήσεται, τουτίστι σῶος τηρηθήσεται ὡς ἐν τῇ πυρὶ κατακαίωθαι. Καὶ ἡμῖν γὰρ ἴσθες οὕτω λίγην τιρὶ ζῆλου μὴ κατακαίωμένου μηδὲ ἀποσιφρουμένου βραδίας, ὅτι σώζεται ἐν τῇ πυρὶ, ὡς ἐν δικαιοσύρῃ γενίωθαι τὴν καυῶσιν. Ζημιῶται μὲν οὖν ὁ ἁμαρτωλός, καὶ δ' ἐπὶ τοιούτοις ἰκονίαςιν, ἐξ ὧν ἀπώλιτο, πάντας τοὺς κόπους μάτην καταβαλλόμενος εἰς ἀνυπόστατα πράγματα καὶ μὴ ὄντα (πᾶσα γὰρ κακία μὴ ὄν) ὥσπερ ἂν εἴ τις τίμημα πολὺ καταβαλλόμενος, ἀνήσεται εἰ θεσημαῖον.

we cannot peremptorily reject,\* especially as the other no less than it has its difficulties; yet such a view must ever appear far-fetched.

The second mode of interpreting this passage views the matter thus: If any man's work be burnt, so shall his labour prove to have been in vain, and this shall be his punishment, ("ζημιωθήσεται is a juridical word, = he shall forfeit his labour, he shall suffer the loss of his work." *Jos. Scaliger*); and if he himself be delivered, yet shall it be as one out of the fire. As regards the meaning hereby given to the words σώζεσθαι ὡς διὰ πυρός, i. e. *as if through the fire*, i. e. with difficulty, not without loss, it is quite in accordance with the usage of the language, (comp. 1. Pet. iii. 20: ὀλίγα ψυχὰι διεσώθησαν δι' ὕδατος): but there still remains something violent in this interpretation. For if we say with Grotius "he shall be in extreme peril of his salvation; and if he gain it (which the apostle seems rather, in order to encourage him, to hope) it shall not be without grievous pain and sorrow,"—if we say this, then by inserting a conjunction, (*if*) we make that conditional

ὡς ζῶν. Σώζεται μὲντοι αὐτοί, ὁ ἁμαρτωλὸς δηλαδή, τοῦτοίσι, εἰως τηρεῖται δικαίαι αἰωνίους ὀπίχων.

\* It is readily granted that σώζω elsewhere in the New Testament, is always used to express *actual deliverance*; yet, for the confirmation of Theophylact's rendering (σώθεται = εἰως τηρεῖται) in so far at least as regards the usage of the language and the possibility of the idea, the reader may, in some degree, compare *Odyssey*, v. 305. εἴη μοι εἰς αἰὼς ἄλυστος.

which the apostle obviously states as the predicate of the sentence. He says: "If any man's work be burnt he shall be thereby punished; *but he himself shall be saved*, yet as if through the fire." But how would it accord with the apostle's object, to introduce a clause, the intention of which was to soften his declaration respecting the punishment of the false teacher, and to set forth the possibility, or rather the certainty, of his salvation, especially as he uses, in relation to the same subject, ver. 17, an equally fearful expression, *φθαρεῖ τοῦτον ὁ Θεός*? I consider, therefore, the claims of these two interpretations as yet unsettled, and the more so, from the use of the words *οὕτω δὲ ὡς διὰ πυρός*, and not simply *ὡς διὰ πυρός*.

16. *οὐκ ὀθαρεσ κ. τ. λ.*—Connection with the preceding verse: Be not amazed that so severe a punishment should impend over the false teacher who corrupts the church, for know ye not that, &c. Theophylact says, that the apostle introduces this with reference to what he is going to say respecting the incestuous person; but his whole discourse here is obviously respecting false teachers, as it forms part of his animadversions upon the party-divisions; comp. what follows. The charge of impurity begins with ch. v.—*φθείρειν* here is *corruptere*; it is said of the teachers who had led the church into sectarian interests, and so had ruined it.

18. *μηδεις εαυτον εξαπατατω.* This is a significative formula of caution, directed not only to the teachers, but with them to the sects they had formed;

(one analagous is found in Gal. vi. 7 : μή πλανᾶσθε, θεός οὐ μωκτηρίζεται.)—εἴ τις δοκεῖ σοφός εἶναι ἐν ὑμῶν ἐν τῷ αἰῶνι τούτῳ.—If any man deem himself wise among you,—wise, that is, in this world. The words ἐν τῷ αἰῶνι τούτῳ belong to σοφός and are exegetical of it. They may be interpreted as meaning either “wise in the wisdom of the world,” (*Grotius*), or “wise in the esteem of the men of this world;” i. e. of those who know not the true wisdom. (*Calvin: secundum rationem vel opinionem mundi*).—μωρός γένεσθω] namely ἐν τῷ αἰῶνι τούτῳ, which is here, as above, to be twice construed.—ἵνα γέν. σοφός] in order that he may be *truly* wise.

19. παρὰ τῷ θεῷ.—*apud, penes deum*, i. e. *Dei iudicio*.—γίγραπται γάρ.] The quotation is from Job v. 13, and, as Winer remarks, p. 287, “it is one which does not give a complete sentence, but only those words required by the purpose of the apostle. We must not (he adds,) seek to complete what the apostle has left deficient by the addition of an *ιστί*.” This latter remark is confirmed by the circumstance of the Hebrew also using the part. לְךָ which stands there in apposition with אֱלֹהִים in ver.

8. It may be further remarked, that Paul here, unlike his usual practice, does not quote from the LXX. In that version the passage stands thus : ὁ καταλαμβάνων σοφούς ἐν τῇ φρονήσει αὐτῶν.—ἐν τῇ πανουργίᾳ αὐτῶν.—*in their prudence*, i. e. while they deem themselves most prudent.



are placed among you for your sakes, for the sake of edifying the church. *Theophylact*: "These words he seems to address to the members of the church. He aims at their leaders when he says, that it behoves no one to boast, either in the wisdom that is from without, for that is folly; or in spiritual gifts, for they are of God, and were bestowed on them for the benefit of their followers. For this is what he says; for all things are yours, *i. e.* why are your teachers lifted up, and why do you flatter and puff them up? For they have nothing of their own; the things they have, are yours; for your sakes were they bestowed on them, and to you they ought to be grateful for them."<sup>a</sup>

εἶτε Παῦλος, εἶτε Ἀπολλῶς εἶτε Κηφᾶς, εἶτε κόσμος, κ. τ. λ.—Grotius, who follows in his interpretation of these words, several of the ancient interpreters, *Theophylact*, for example, refers each of these expressions to the teachers. *Κόσμος*, he refers to their acquirements in natural science; *ζωή* and *θάνατος* to their life and death as servants of the church; *ἐνεστῶτα* to their gifts of tongues and powers of curing

<sup>a</sup> ταῦτα δοκεῖ μὲν πρὸς τοὺς ἀρχομένους λέγειν. πλήττει δὲ τοὺς ἀρχοντας λέγων, ὅτι οὐ δεῖ καυχᾶσθαι ὅλων· οὐτε ἐπὶ τῇ ἔξω σοφίᾳ· μαρτία γὰρ ἐστὶν· οὐτε ἐπὶ ταῖς πνευματικαῖς χαρίσμασι τοῦ Θεοῦ γὰρ εἰσι· καὶ διὰ τοὺς ἀρχομένους ταῦτα δίδονται. Τοῦτο γὰρ ἐστὶν ὃ λέγει· Πάντα γὰρ ὑμῶν ἐστὶν· τουτίστι, ἢ οἱ διδάσκαλοι ὑμῶν ἐπαίροσθαι, καὶ ὑμεῖς δὲ ἰγκουσθῆ αὐτῶν καὶ ὑπεραίρεσθαι· μὴ γὰρ οἰκτιρῆν ἢ ἔχουσι, ἀλλ' ὑμῶν εἰσιν ἃ ἔχουσι, διὰ τὴν ὑμετέρων ἀφίλκων δεδιόσθαι αὐτοῖς, καὶ χάριν αὐτοῖς μαῶλλον ὑμῖν ὀφείλουσι.



diseases! (*linguarum et sanationum dona*;) μέλλοντα to their revelations of future events. Every one must see how very far-fetched this is. Paul purposely uses the word πάντα, and speaks not only of the teachers, but affirms that the whole world belongs to the church; so that neither life nor death, nor time present, (the time preceding the parousia,) nor time to come (the time of the kingdom of God) is determined in any respect for itself, but wholly for the church. In order to understand the vital force of the style of writing here adopted, in which Paul heaps up one thing upon another, comp. a somewhat analogous passage, Rom. viii. 38; οὔτε θάνατος οὔτε ζωή,—οὔτε ἐνεστώτα οὔτε μέλλοντα,—οὔτε τις κρίσις ἐτέρα δυνήσεται ἡμᾶς χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ.

23. He goes on thus: The whole world is yours, (belongs to you) but ye are Christ's, and Christ is God's. Let not, therefore, pride be among you: ye belong to Christ the Lord; but even he sought not to serve himself, but in all things did the will of God: Belong, then, to him, and be one with him. The apostle thus ever returns to his grand object, viz. that in all things only τὰ τοῦ Θεοῦ are to be sought after, and not the honour of individuals; in which case sectarian divisions would be impossible.

## SECTION FOURTH.

### CHAP. IV. 1—21.

The Corinthians are reminded that they ought not to exalt themselves one over another : and accordingly the apostle points to himself as an example of humility and modesty, in that he had not sought from men the praise which is due to teachers, and after which they may lawfully strive, that of having faithfully discharged their office. The Corinthians, on the other hand, were seeking how they might have power and influence, even although the apostles were in perpetual exigency and danger (1—14). To this latter, however, he alludes, not in order to upbraid them on his account ; he seeks merely to show, from his own case, how one should not seek after his own things, and so to exhort them to concord and moderation. For this purpose also he had sent Timothy, and was about to come himself, when he hoped to find them as they ought to be.

1. The train of thought in the five first verses of this chapter, and their connection with what precedes, do not appear to me to have been brought out and elucidated with sufficient clearness and accuracy by any of the interpreters, in so far as I have examined them. Without wasting time upon the statement and confutation of the different modes of viewing the subject which have been proposed, (the majority of which, indeed, are so incoherent, that one is puzzled to know how to arrange them, in order to pronounce an opinion upon them) I shall content

myself with endeavouring to expound the view which has appeared to myself most correct.

The object of the entire passage, as the apostle himself informs us in ver. 6, is to adduce himself and apostles as examples to the Corinthians, how they ought to think modestly, and not exalt themselves one over another. He is no longer speaking here of the teachers merely, but, as is clear from the use of the general expression ὑμεῖς, which is employed from the close of the preceding chapter, of the Corinthians themselves; and particularly, as appears from the entire drift of this section of the epistle, in regard to *their seeking, from their belonging to different sects, to exalt themselves one above another*. This ambitious feeling he seeks to destroy by the following means. In the preceding chapter he had said, that the teachers, as servants of God and of the church, could not possibly become rulers over the latter and founders of sects: in this chapter he proceeds to state, that the teachers are simply stewards of that which God hath committed to their charge. The only praise that could accrue to them, was that which they might procure by *fidelity*. But even for this praise he himself did not look, in so far as men were concerned: (ἰμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνδρωπίνης ἡμέρας:) nay, so little did he think of judgment, that he had not even judged himself, but had left all to the Lord. If, then, the apostle were so humble, how much more ought the Corinthians to be so!

Let us now consider these verses particularly.

The adverb οὕτως may be taken in two ways. It may be understood as substituted for τοιούτους, in which case the words, "so let a man consider of us," would be used instead of, "as such, let a man, &c." In this case we must place a comma after ἄνθρωπος, and regard ὡς ὑπηρέτας Χρ. κ. τ. λ. as epexegetical of οὕτως. It is allowable, however, (though the word is not usually so employed) to consider οὕτως as referring to what goes before, and as used therefore, in the sense of "on this wise (as I have already described) let a man consider of us as the servants of Christ." In this case, the comma after ἄνθρωπος must be removed.—ἄνθρωπος, like ὧν is not, as the majority of interpreters, and among the rest Grotius, will have it, equivalent to *quisque*, but to *any one*, and is strictly rendered by the English *one*. Comp. Gal. vi. 1, &c. τὰ μυστήρια Θεοῦ—is just *the Gospel*. Comp. ii. 7.

2. ὁ δὲ λοιπὸν ζητεῖται κ. τ. λ.—The majority of interpreters understand ὁ δὲ λοιπὸν as synonymous with τὸ λοιπὸν or λοιπόν, *for the rest, moreover, ceterum*. If, however, we ask what this "moreover" has to do here, it will not be so meagre a reason as that assigned for it by Grotius that will satisfy us. "Saepe ut hic, *orationem connectit et vim habet eam, quam Latina vox ceterum*." One may say as much of all conjunctions—*connectunt orationem*, but it still remains to be asked, why have we here *ceterum*? The matter stands thus. "Ὁ δὲ λοιπὸν must be viewed, (like the Latin *quod*, frequently at the beginning

of a sentence), as used elliptically for ὃ δὲ λοιπὸν ἔστιν, ἔστι τοῦτο, (comp. Matthiæ Gr. Gr. § 487, *Eng. Trans.*) "what remains is this, that it is required of stewards that each be found faithful." But how comes Paul to use this formula? Because, as in what goes before, he had been depreciating the pretended services of the teachers; he was thus led to say, that there still remained the praise due to fidelity for them to seek after, though he himself did not seek even this. (The lection which Lachmann gives ὃδε λοιπὸν, may be resolved thus: So then it is required as what yet remains to stewards, &c.)

To express the meaning of *ζητεῖται ἐν τοῖς οἰκονόμοις*, I have rendered it: "it is required of them;—one requires of them." There is another interpretation, respecting which I hesitate, only because it does not seem to be sufficiently in accordance with the usage of the language, according to which *ἐν* is taken as equivalent to *among*, and the meaning given as follows; "it is sought after among stewards—it is aimed at by them—they aim at." With this mode of interpretation, not only the words immediately following *ἵνα πιστός τις εὐρεθῆ* accord (for there we can more easily perceive why *εὐρεθῆ* τις, and not simply *ἵνα πιστοὶ ὧσι* should be used), but also the whole connection: "The stewards strive that they may be found faithful. But I do not even so much as that." The former interpretation, however, is after all sufficient.

3. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ.—  
Winer (p. 281,) in shewing that *ἵνα* is often used in the

New Testament, where one should expect the construction with the infinitive, makes the very correct remark, that, nevertheless, even in such cases, the idea of *intention* is not lost sight of; but that even here the general notion of *being suitable for the purpose* is present to the mind; or, to express the same more strictly in other words, the construction with *ἵνα*, can be substituted for that with the infinitive only when the discourse is of something *desirable* or *worthy to be striven for*. Thus, according to the usage of the New Testament language, to say *καλὸν ἔστιν ἵνα ταῦτα ποιῆς*, would be quite proper; but we could not say, with propriety, *κακὸν ἔστιν ἵνα ταῦτα ποιῆς*. This principle lies in the nature of the thing itself, and might be educed from all the examples given by Winer, from p. 277 onwards. We find the same in Latin, where we say, correctly, *expedit ut haec facias*, but not *malum est, ut haec facias*.

Now the passage before us seems at first sight to contradict this principle. But the mode of expression *ἐμοὶ εἰς ἐλάχιστόν ἐστι* (the *εἰς* is a Hebraism corresponding to the  $\text{בְּ}$ ) includes in it the notion of "I care not that," *non curo* (or *quaero*, which will better correspond with *ζητεῖται* in the preceding verse) *ut*. The meaning will thus be: But I am not very anxious to be judged of by you, or indeed by any man, *i. e.* (as appears from the connection of the 2d verse) so as to procure for myself the praise of fidelity. The *ἀνθρωπίνῃ ἡμέρᾳ* is *the tribunal, the judgment of men*, in opposition to the *ἡμέρᾳ τοῦ κυρίου* and *ἡμέρᾳ*

is used in both cases after the idiom of the Hebrew, as  $\text{נִיְהִי דָבָר}$  Joel i. 15.— $\alpha\lambda\lambda'$  οὐδὲ ἑμαυτὸν ἀνακρίνω, *sed ne meipsum quidem judico*; properly we should have expected  $\alpha\lambda\lambda'$  οὐδὲ αὐτὸς ἀνακρίνω με, *sed ne ipse quidem me judico*, on account of antithesis; for it is not the object but the subject that is here opposed to what immediately precedes. The connection, however, enables us, with sufficient accuracy, to ascertain what the apostle intends. Theophylact observes on this passage: “Think not, says he, that from any disrespect to you, or to the rest of mankind, I claim to be exempt from being judged: I do not even reckon myself competent to a matter of such exactness.”<sup>a</sup>

4. οὐδὲν γὰρ ἑμαυτῷ σύνοιδα,  $\alpha\lambda\lambda'$  οὐκ ἐν τούτῳ δεδικαίωμαι.—Winer, (p. 373), remarks very correctly on the use of  $\gamma\alpha\rho$  in this place, that “the reason in proof which the use of  $\gamma\alpha\rho$  indicates, lies in the second clause, οὐκ ἐν τούτῳ δεδικαίωμαι, as if the apostle had said, though I am conscious of no crime, I do not on that account look upon myself as innocent.” As regards the rendering of  $\delta\epsilon\delta\iota\kappa\alpha\iota\omega\mu\alpha\iota$ , Winer follows the explanation which Chrysostom gives, and with which almost all other interpreters accord, viz., that Paul was not spotless enough to pass judgment on himself, even although he was conscious of nothing evil. Chrysostom says: “Why, then, if he was conscious

<sup>a</sup> μὴ νομίσητι, φησίν, ὅτι ἡμᾶς ἐξιουσιλίζων ἢ τοὺς ἄλλους πάντας ἀνθρώπους, ἀπαξιῶ κρίνοσθαι:  $\alpha\lambda\lambda'$  οὐδὲ ἑμαυτὸν ἀκριῶν ἠγοῦμαι πρὸς τὴν τοιαύτην ἀκρίβειαν.

of nothing, was he not justified? because some sins happened to be committed by him which he did not know to be sins."<sup>a</sup> It appears to me, however, better to regard *δικαιοῦσθαι* according to its ordinary use by Paul, as referring to justification, which was held to be by faith alone; so that the meaning will be: Even although I am not conscious of anything, yet am I not justified for the sake of my own works, or on account of my blamelessness, so as that I should dare to attribute any glory to myself.<sup>b</sup> *Ecumenius*: "That you may not imagine that what he had said was in the way of boasting, he adds, yet am I not hereby justified."<sup>c</sup> For the rest it is quite plain that there is no need for inclosing the words *οὐδὲν—δεδικαίωμαι* in a parenthesis.

5. ὥστε μὴ πρὸ καιροῦ τι κρύβετε.—The majority of interpreters refer this to the judgment of the Corinthians respecting Paul; but this the connection will

<sup>a</sup> τί δή ποτε, εἰ μηδὲν ἑαυτῷ σύνειδιν, οὐ δεδικαίωται; ὅτι συνέβαινεν ἡμαρτήσθαι μὴ αὐτῷ τινα ἁμαρτήματα, μὴ μὴν αὐτὸν εἰδέναι ταῦτα ἁμαρτήματα.

<sup>b</sup> ["Billroth errs in regarding the words *οὐκ ἐν σοφίᾳ δεδικαίωμαι* as referring to justification by faith, as if the meaning were: Although I am clear, yet am I not on that account justified, but only by faith in the atonement of Christ. There is, however, nothing in the passage respecting the mode of a sinner's justification; and besides, this interpretation makes Paul contradict himself, for he first says that he will not judge himself, and yet, according to this, declares himself clear. *Δικαιοῦσθαι* means here simply to be acknowledged as righteous; see Rom. iii. 21."—*Otshausen*.—TR.]

<sup>c</sup> ἵνα μὴ νομίσης καυχῆσθαι εἶναι τὸ ἐξημίον, ἰσάγχι, ἀλλ' οὐκ ἐν σοφίᾳ δεδικαίωμαι.



not admit of. The meaning is : Therefore, if ye will follow my example in leaving all to the judgment of the Lord, (comp. v. 6, ἵνα ἐν ἡμῶν μάθητε κ. τ. λ.), judge not one another, or one sect the other, neither exalt yourselves one above another. (Comp. v. 6, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός φυσιοῦσθε.)—Further, it is self-evident that by the words, “judge not before the time,” he does not mean to intimate that even *then* they should judge themselves, but that *then* their judgment should be formed according to the judgment of the Lord.

καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστω ἀπὸ τοῦ Θεοῦ.—Ye need not exalt yourselves one above another: at that time God will reward those who have been faithful; for the Lord will remove the darkness in which, perhaps, at present many an one lives concealed. In ἔπαινος is included also the opposite ἡ μέμψις and τιμωρία (comp. iii. 14, 15,) which Paul *boni ominis causa* seems to have omitted. *Theophylact*: “We should have expected him to say ἢ τιμωρία ἢ ὁ ἔπαινος, but he confines himself to the more agreeable of the two.”<sup>a</sup>

6. Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι’ ὑμῶν, ἵνα κ. τ. λ.—The first question here is, Whom does the apostle address by the title of ἀδελφοί? Beza says: “This is for the most part a general appellation; but, in the present instance, in my opinion, it is peculiarly to be applied to those assuming teachers, and is used partly that this trans-

<sup>a</sup> ἀπέλευθον ἢν εἰπεῖν, ἢ τιμωρία ἢ ὁ ἔπαινος· ἀλλ’ εἰς τὸ εὐμορφότερον ἀπίθαστο τὸν λόγον.

ference [of what he had been saying of himself and Apollos to them], may be understood, and partly in order to soften the harshness of the following most severe reproof.<sup>a</sup> There is no need, however, to view the subject so strictly.—Paul is addressing, as we remarked above, the whole body of the Corinthians, but *that body as divided into parties*. The leaders are thus associated *with* their sects; for the latter were not less supercilious to each other than the former.—*Ταῦτα* refers to the whole of what precedes from verse 4 of the third chapter. Though the Apostle had there named only himself and Apollos, for both had abjured the honour of being leaders of a sect, yet he, at the same time, would intimate the propriety of a similar course being followed by all those who had made themselves such, or been made such by the Corinthians. He does not, however, name them, lest he should give offence to any one, but rather sets forth as an example himself and his beloved friend Apollos. (See notes on ch. i. 13.) This application of what belonged to all, to Apollos and himself, he calls *μετασχηματισειν aliorum personam in nos duos transtuli et sub persona nostra de malis dispensatoribus locuti sumus, ne quos offenderemus* (Erasmus). *Nominum et personarum mutationem intelligit et figuram nominat, quod vulgo*

<sup>a</sup> Generalis est quidem haec appellatio plerumque, sed hoc loco, meo quidem iudicio, ad arrogantes illos doctores peculiariter est applicanda, ideoque adhibita tum ut haec mutatio intelligeretur, tum ut sequentis gravissimae reprehensionis asperitas mitigaretur.

*dicimus*: une manière de parler" (Beza). Many, especially the more recent, interpreters have given to the word μετασχηματίζειν a meaning which certainly does not belong to it here, and which it nowhere else in the New Testament bears, viz., to *speak figuratively*. Thus Mosheim says: "The word means properly (?) to represent something by means of figures and similitudes. This, in effect, the apostle had done: He had clothed his entire discourse in figures and comparisons, having likened himself and Apollos to gardeners, to husbandmen, to architects, and, finally, to householders." But it is difficult to see how the phrase μετασχηματίζειν τι εἰς τινα can be made to mean, to utter any thing by means of a figure, so that the person to whom the discourse refers shall be represented under that figure. (Comp. the usage of the word, Phil. iii. 21, 2 Cor. xi. 13, 14).—δι' ὑμῶς—"On your account:" the words ἵνα κ. τ. λ. must be understood as epexegetical of this.—τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν.—φρονεῖν here, as in Rom. xii. 16, is *sentire (de se ipso)*.—ὑπὲρ ὃ γέγραπται, *altius, superbius, quam perscriptum est*. As this is the common form by which the apostle introduces a quotation from the Old Testament, some have thought that there is such a quotation here. Grotius supposes it to be from Deut. xvii. 20, where the LXX. give ἵνα μὴ ὑψωθῆ ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀδελφῶν αὐτοῦ. This, however, is hardly admissible; it seems better to regard the apostle as referring to what he had himself written in this epistle. (If this be adopted, then the reading given

by Lachmann, ἃ γέγραπται in place of ὃ γέγραπται φρονεῖν will be the preferable). In this case the ἴνα of the one clause is not co-ordinate with that of the other, but the latter depends on γέγραπται, and is expegetical of ἃ.—εἷς ὑπὲρ τοῦ ἑνός φυσιοῦσθε κατὰ τοῦ ἑτέρου.—ὑπὲρ τοῦ ἑνός seems to refer to the respective teachers, and εἷς is to be coupled with κατὰ τοῦ ἑτέρου the εἷς, therefore, is one of one sect and ἑτέρος one of another; so that the meaning is: That ye put not yourselves up one against another on account of the one (teacher, to wit; of him who was head of the party to which the εἷς belonged). The use of the ind. present φυσιοῦσθε is uncommon after ἴνα, as it occurs only once besides in the New Testament, Gal. iv. 17; nor does it at all correspond with the notion of intention involved in ἴνα. Fritzsche (*ad. Matt.* p. 836) is for regarding ἴνα, in both places as equivalent to *ubi*, so that the meaning here would be *ubi* (i. e. *qua conditione*) *minime alter in alterius detrimentum extollitur*. But, without insisting upon the far-fetchedness of the interpretation, it is highly improbable that ἴνα should, in these two places alone, have a peculiar meaning unknown to any other passage in the New Testament. On this account Winer, (p. 239), supposes a solecism; but, perhaps, it would be nearer the truth to conclude that since, in both places, the verb is one in ὅω, it is possible that the apostle may have fallen into a grammatical idiotism, the grounds of which lie in the *form* of the verb itself; and that, in the hurry of composition, the right forms φυσιοῦσθε (and ζηλώσει) not being conversationally familiar to

him, he had thus substituted the indicative for the conjunctive ; following, perhaps, the analogy of the singular, in which, for substantial reasons, these two moods are alike, and forgetting that in the plural they are not. In this case we should have not a solecism so much as a barbarism. Comp. also x. 22. In fine, there is a third mode of explaining this matter, (applying, however, better to the passage before us than to that in Galatians), according to which the form in question is regarded as the imperative, and so construed *conciſé* with *ἵνα*, in the same way as we saw above *ὥστε* with the imperative. I confess, however, that it would be no easy matter to vindicate this explanation in connection with the usage of the language.

7. *Τίς γὰρ σὲ διακρίνει κ. τ. λ.*—Theophylact refers the *σὲ* to the teachers : but it may also be referred to the one of each sect, (like the *εἰς* above), inasmuch as this one, in puffing up himself, was the representative of all the rest.—*διακρίνειν*, to *distinguish*, to *mark out before the rest* : *All* are alike in this, that they have nothing of themselves, but have *received* everything. The force of *δέ* before *ἔχεις* Winer, (p. 377), gives thus : If, *however*, thou appealest to the pre-eminence possessed by these, then, I ask, hast thou not received it ?

8. *ἤδη κεκοροεσμένοι ἐστέ κ. τ. λ.*—This, also, may refer either to the teachers alone or to the sects. In the latter case, *ἐβασιλεύσατε* must be understood of the domineering of one sect over another ; in the former, of that of the teachers over their respective sects.

That the whole of this passage is ironical needs hardly to be mentioned. Paul shows this himself when he says *καὶ ὄφελόν γε ἐβασίλευσατε*, et utinam regnum adepti essetis, (see Winer, p. 250),<sup>a</sup> whereby he intimates that, in reality, they had not received it.

9. For the elucidation of *γὰρ* here we must supply the train of thought thus: We do indeed stand in need of the supremacy, or at least a better condition *for*. See Winer, p. 373.<sup>b</sup>

*καὶ ἀγγέλοις καὶ ἀνθρώποις*.—This is a subdivision of *κόσμῳ*<sup>c</sup> not co-ordinate with it, but explanatory of it. The majority of interpreters, however, have sought too much in these words. Thus Theodoret, for instance, paraphrases the words thus: "Our condition is obvious to all. For, on the one hand, the angels behold our fortitude; and, on the other, men are found either rejoicing in our sufferings or sympathising with us while unable to defend us."<sup>c</sup> Among more recent interpreters Mosheim says: "*κόσμος* means in general all the enemies of the cross and of the doc-

<sup>a</sup> ["In the New Testament (as well as in the later classics) *ὄφελον* is used in every respect as a particle with the indicative; thus with the aor. 1 Cor. iv. 8, *ὄφελον ἐβασίλευσατε*, would that ye had become Lords, &c." *Gramm. d. N. T.*—TR.]

<sup>b</sup> ["That *γὰρ* very often occurs when an intermediate clause is omitted, is what every Tyro knows; thus, 1 Cor. iv. 9, 'Would that I might rule with you! and it is not without reason that I wish this, for it seems as if God had assigned to us apostles the lowest place.'" *Gramm. d. N. T.*—TR.]

<sup>c</sup> *πᾶσιν τοῖς Διορίαν πρέκεινται τὰ ἡμῖν τε. ἄγγελοι μὲν γὰρ τὴν ἡμῖν τε ἀνδρείαν θαυμάζουσι· τῶν δὲ ἀνθρώπων οἱ μὲν ἰφθίδονται τοῖς ἡμῖν τε παθήμασιν, οἱ δὲ συναλγοῦσι μῖν, ἱκαμῦνται δὲ οὐκ ἰσχύουσι.*

trine of the gospel, to whom it affords delight to persecute the teachers of the gospel, and to see them afflicted and tortured. These enemies are of two classes,—angelic and human. To the former the wicked angels, &c.” On this passage Calvin, however, is best, and shows here, as elsewhere, his peculiar tact. “The second member of the clause, *both to angels and to men*,” says he, “I take to be expository, and as meaning: Not only to earth do I exhibit a show and a spectacle, but to heaven also. This expression has been commonly expounded of devils, from its seeming absurd to refer it to good angels; but Paul does not intimate that all who were witnesses of his affliction were delighted with it; but only that God had so appointed his lot that he seemed, as it were, destined to afford an exhibition to the whole world.”<sup>a</sup> In general, those who bear calamity and shame are anxious to have this at least concealed; but with the apostle his shame and calamity were exhibited to the view of the whole world. ἄγγελοι and ἄνθρωποι, comp. ch. xiii. 1, ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων.

10. ἡμεῖς μωροὶ διὰ Χριστόν—supply τῷ κόσμῳ ἐσιμέν.—

<sup>a</sup> Secundum membrum *Et angelis et hominibus*, expositive accipio, in hunc sensum: Non modo terrae ludum et spectaculum, sed etiam coelo exhibeo. Vulgo hic locus de diabolis expositus fuit, quia videbatur absurdum ad bonos Angelos referre: verum non intelligit Paulus, quicumque suae calamitatis sint testes, eos tali spectaculo *delectari*; hoc tantum vult, se ita gubernari a Deo, ut videatur ordinatus esse ad praebendum toti mundo ludum.

ἡμεῖς δὲ φρόνιμοι ἐν Χ.—supply ὑμῶν αὐτοῖς ἴστε.—ἡμεῖς ἀσθενεῖς.—The ἀσθένεια here may refer either to what is called ἀσθένεια in ch. ii. 3, in which case the meaning would be: We do not, like you, feel ourselves strong (ἰσχυροί), but weak, and trust not in *our own* power in regard to Christianity:—Or to the condition of the apostle above described, and then the meaning will be: We are in circumstances of affliction, and cannot withstand the power of the world which assails us on every side. You, on the contrary, are strong, *i. e.* you resist the evil (yet in such a way as to prejudice your Christianity; see Matt. v. 39, ἀντιστῆναι τῷ πονηρῷ).—

11. “And these afflictions are in no sense peculiar or transitory; even at this present time no change has taken place in our condition.”—There is no need for our very closely inquiring whether the reference here is to the very time at which the apostle wrote this epistle.

12. κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν.—These words I take as referring to the apostle’s labours with his own hands for his support, of which he elsewhere speaks, see ch. ix. 6, &c. *Theophylact*: “These things he says to the shame of those who attempt, and dare to preach for the sake of gain and lucre.”<sup>a</sup>—λοιδορούμενοι, εὐλογοῦμεν. And all this we bear not with any thing like resentment, but, on the contrary, being reproached, &c.

<sup>a</sup> ταῦτα λίγαι ἰντρίπαν τοὺς ἴσικα κίρδους καὶ παρισμοῦ ἰπιχειροῦντας καὶ ἰπιτολμῶντας τὸ κηρύσσειν.



14. οὐκ ἐπύρεσκον ὑμᾶς γράφω ταῦτα κ. τ. λ.—This, our hapless condition, I have depicted to you, not,<sup>a</sup> however, with the intention of reproaching you, as if I were making it my complaint that ye had not sought to alleviate my condition, nor had supported me, &c. Comp. ch. ix. 15, ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτω γένηται ἐν ἐμοί κ. τ. λ.—ἀλλ' ὡς τέκνα μου ἀγαπητὰ ἰουθεῖω.—But I would exhort you thereby, as my children, to follow me in this self-denial.

15. εἰάν γάρ μωρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας.—Connection: I can still call you my children, and indeed I alone, *for*, &c. The ἀλλ' οὐ is used as if it had been said, Ye may have innumerable teachers, but ye can have no more than one father, in Christianity. Ye ought not, through attachment to your teachers, to forget what ye owe to me.

17. διὰ τοῦτο.—In order that he may exhort you thereto. Respecting this mission of Timothy, we have already spoken in the Introduction.—ὅς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς κ. τ. λ.—Though ἀνα-

<sup>a</sup> On the force of οὐ with a part. see Winer, p. 401. [“ οὐ with a part. expresses a simple and straight forward negative.” Phil. iii. 3, “ We are the circumcision that serve God in spirit . . . . και οὐκ ἐν σαρκὶ περιτέμνεται (this is said of certain definite and actually existing men); &c.” *Gramm. d. N. T.*]

<sup>b</sup> The difference between οὐ and μὴ with a part. is well seen by the comparison of the two following passages: ἠδίκουν εἰ οὐκ ἀγανακτῶν. I should act unjustly *though I were not to be angry*, &c. Plato. Phaed, p. 63. B.; but ἠδίκουν εἰ μὴ ἀγαν. (in *Olympiad*.) ‘I should act unjustly *if I were not to be angry*.’ Comp. Joseph. *Antiq.* xvi. 7. 5.—Tr.]

*μνήσει* is construed here exactly as *διδάσκει* would have been, it does not bear the same meaning (as Heydenreich would have it); it signifies not merely to teach, but to teach something that has been already delivered, to recall to remembrance. The word *ὁδῶ* appears to me to refer neither to *doctrine* alone nor to *conduct* alone, but to both together: we may translate it *manner of teaching*, i. e. not simply the *method* of instruction, but also the *mode of being a teacher*, of living as a teacher. So Œcumenius (following Chrysostom) views it, and thus excellently explains the whole passage: “*Who shall remind you. He does not say, shall teach you, lest they should be hurt at the idea of being taught by a youth like Timothy; wherefore, also, he adds, my ways, that is, he shall not speak his own things but mine. By ways, he means my administration, preaching, dangers, apostolic conduct, and the divine laws according to which I walk. Which are in Christ: here explaining farther he calls them ways which are in Christ, i. e. which have nothing human. He adds: Nothing new shall he speak to you, but my instructions which I give to every church.*”<sup>a</sup> Thus also we see the reason why the words *καθὼς—διδάσκει*

<sup>a</sup> Ὅς ὑμᾶς ἀναμνήσει. οὐκ εἶπα διδάξει, ἵνα μὴ δυσανασχετήσωσιν ὡς παρὰ Τιμοθέου νότου ὄντος μαθησόμενοι, ἴδεν φησί, τὰς ὁδοὺς μου, ταῦτα οὐδὲν ἴδιον εἶπα, ἀλλὰ τὰ ἐμὰ. θεοῦ φησι τὰς εἰκονομασίας τὸ κήρυγμα, τοὺς κινδύνους, τὰ ἴδη τὰ ἀποστολικά, τοὺς νόμους τοὺς θεοῦ ἐν οἷς περιπατῶ, φησι. τὰς ἐν Χριστῷ εἶπα ἀνάγων τὸν λόγον, φησί, τὰς ἐν Χριστῷ ὁδοὺς, τὰς μηδὲν ἰχθύσας ἀνθρώπων. οὐδὲν, φησι, καινὸν ὑμῖν εἶπα, ἀλλὰ τὰς ἐν ἐκείνῃ ἐκκλησίᾳ διδασκαλίᾳ μου.

are added. I cannot, however, agree with Calvin, who renders the passage thus : “ qui vobis in memoriam reducat vias meas quae sunt in Christo, *quemadmodum* ubique in omnibus ecclesiis *doceam*,” in regarding the clause under consideration as epexegetical of τὰς ὁδοὺς μου, and consequently as an *indirect* dependant clause, (which καθὼς appears to forbid ; but would give the passage thus : “ qui vias meas, quae sunt in Christo, vobis in memoriam reducet *eodem modo*, quo (ipse) ubique in omni ecclesia *doceo*.”

18. Ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς, ἐφουσιώθησάν τινες.—For the elucidation of the δὲ we must view the connection thus : I have sent Timothy at present ; *but* not because I do not intend myself to come, as some who conduct themselves haughtily fancy.—γνώσομαι] “ And I shall know what *power* manifests itself in these false teachers.” This is the natural sequence of idea ; but between the verb and its object there is interposed, as it were parenthetically, the clause, “ not the words of those who were puffed up, but” — : καὶ γνώσομαι — οὐ τὸν λόγον, ἀλλὰ — τὴν δύναμιν.

20. οὐ γὰρ ἐν λόγῳ κ. τ. λ.—I will inquire not into the words, but into the power, *for*, &c.

21. Τί for πότερον.—ἐν ῥάβδῳ ἔλθω κ. τ. λ.—The ἐν here is not equivalent to σύν, but ῥάβδος is here (as is clear from the antithesis between it and ἀγάπη and πνεῦμα) the *use* of the ῥάβδος, *habitus ejus qui utitur ῥάβδῳ, habitus irati paedagogi*. *Theodoret* : ῥάβδον δὲ καλεῖ τὴν παιδευτικὴν ἐνέργειαν. Properly the Heb. *instrumenti* is to be explained in like manner.

## PART SECOND.

### CHAP. V.—VI.

#### IN WHICH THE APOSTLE ANIMADVERTS UPON THE STATE OF MORALITY AMONG THE CORINTHIANS.

He first of all condemns them for retaining among them an incestuous person, and insists upon his expulsion from the church (v. 1—13); he next rebukes them for carrying their mutual differences to be settled at a heathen tribunal, and for defrauding one another (vi. 1—8); their continuance in such practices must preclude their admission into the kingdom of heaven (9 and 10), for the sins by which in their heathen state they were formerly defiled, must still be shunned, nor must Christian freedom be allowed to become bondage by being abused (11—20).

#### CHAPTER V.

The transition from the preceding section to this is easily made. It is correctly described by Calvin thus: "Since, (as hath been said) these contentions arose from arrogance and too much self confidence, he appropriately passes on to make mention of the diseases under which they laboured, and by the

knowledge of which it behoved them to be humbled."<sup>a</sup> It is to be inquired here how the words ἄλλω ἀκούεται ἐν ὑμῶν πορνεία, καὶ τοιάυτη κ. τ. λ. are to be understood. At first sight the rendering of Daniel Heinsius (see *Wolfii Curae Phil.* p. 362), appears exceedingly appropriate: "Non solum scortatio quaelibet, aut generaliter sic dicta, inter vos auditur, sed et talis, a qua gentes quoque abhorrent;" for that a very immoral life was common to the Corinthians is well known. In this case ἄλλω is to be taken in the sense of *in general*: and though it cannot be grammatically coupled with πορνεία, but must be referred to ἀκούεται, yet the meaning may nevertheless be given thus: In general one hears of fornication among you = fornication is generally practised among you. Against this interpretation, however, Salmasius remarks (*Wolfii C. P. loc. cit.*): Quod quid sit, sane nescio. Non enim omnem in genere πορνείαν apud eos audiri queritur, sed hanc solum, cui nec similis inter gentis audiatur. Even this, however, cannot be defended in accordance with the usage of the language; for the words καὶ τοιάυτη, *et quidem talis*, are constantly employed not to denote something *else* than what went before, but to furnish a closer description of the same. Accordingly the best interpretation of the passage seems that given by Calvin: "First of all," says he, "he admonishes

<sup>a</sup> Quoniam illae (sicuti dictum est) contentiones ex arrogantia et nimia confidentia oriebantur, opportune transit ad commemorandos eorum morbos, quorum agnitione humiliari ipsos decebat.

them of the crime of which they were guilty, in permitting one of their number to maintain an incestuous connection with his step-mother.<sup>a</sup> Whether he had seduced her from his father, or retained her under the pretext of marriage, does not appear; nor is this of much importance, for as the former would have been a wicked and accursed act of adultery, the latter would have been an incestuous marriage, contrary to all the dictates of propriety and natural decorum. Now, that he might not seem to load them with doubtful suspicions, he affirms that what he adduces was matter of public notoriety; for so I understand the particle *δλως* as indicating that it was not an uncertain rumour, but a matter well known, and which had caused every where great public scandal, to which he referred. From his saying that such a crime was not named even among the Gentiles, some have supposed that there is reference to the incestuous Reuben, who was guilty of a similar offence; and it is imagined that Paul does not mention Israel, because among them such a crime had occurred; as if the annals of the Gentiles did not record numerous instances of the same kind! Such an idea is quite foreign from the mind of Paul; for his object in mentioning the Gentiles rather than the Jews, is, that he may the more amplify the turpitude of the crime. ‘You,’ says he, ‘permit as a thing lawful a

<sup>a</sup> Such appears to be the proper rendering of *ἡ γυνὴ τοῦ πατρὸς* Comp. Lev. xviii. 7, 8, where a distinction is made between

אִם and אִשְׁתּוֹ אָבִי.

crime which is not tolerated even among the Gentiles; nay, which they have always regarded with horror and as of portentous omen.' When, therefore, he affirms that it was not named among the Gentiles, he does not mean to say that no such thing had ever existed among them, nor been recorded in their annals, since even tragedies have been founded upon it; but that it was abhorred by the Gentiles as indeed a shameless and abominable monstrosity, for it is a beastly lust, which destroys even the modesty of nature. If it be inquired whether it were just to visit the crime of one man upon all, I reply, that he accuses the Corinthians, not because one of their number had sinned, but because they had fostered a crime deserving the severest punishment, by conniving at it, as mentioned in what follows.<sup>72a</sup> Beza

<sup>a</sup> Primo admonet quantum flagitium sit, quod patiantur unum e grege suo abuti noverca sua ad libidinem. Incertum est autem eamne a patre suo abduxerit tanquam scortum, an conjugii praetextu ipsam tenuerit. Verum id ad rem non magnopere pertinet: nam ut illa fuisset nefaria et execranda scortatio: ita hoc incestum fuisset conjugium et alienum ab honestate decoroque naturae. Jam ne dubiis suspicionibus gravare eos videatur, dicit se rem notam et vulgatam proferre. Nam particulam *ἢ* sic accipio, ut exprimat non fuisse dubium rumore, sed rem manifestam et passim cum magno offendiculo publicatam. Quia tale genus scortationis ne inter gentes quidem nominari dicit, quidam eum ad incestum Ruben respexisse putant, qui etiam novercam incestaverat. Putant ergo Paulum non fecisse mentionem Israelis, quod tale illic probum accidisset: quasi vero non multos ejusdem formae incestus referant etiam gentium historiae! Est igitur commentum illud alienum prorsus a mente Pauli: nam quod gen-

would supply *ἵνα* after *ἀκούεσθαι*, but for this there is no necessity. The meaning of the passage he supposes to be, "It is reported even *out* of Corinth, that fornication prevails among you." But this interpretation is both unauthorized by the words, and unnecessary: the meaning is rather, "It is reported amongst you, it is spoken of amongst you, that there is fornication, and that of such a kind, &c."—On *πορνεία* Grotius observes, "*πορνείας* nomine non solum scortatio significatur, sed omnis venus contra fas, jura bonosque mores. Etiam adulteria eo nomine venire notavimus ad Matt. v. 32."

2. *Καί*—emphatic, *and yet*.—*ἐπειθήσατε, ἵνα κ. τ. λ.*  
—The Fathers explain *ἵνα* thus: "He does not say, *ye have not rather cast him out*, but as if he was speaking of a pestilence or famine which called for the use of mourning and supplication in order that it might be removed, he says, *And ye ought to have used prayer in regard to this, and to have done every thing in*

*tes potius quam Judaeos nominat, eo magis sceleris turpitudinem amplificare voluit. Vos, inquit, flagitium tanquam rem licitam permittitis, quod ne inter gentes quidem toleraretur: immo quod semper horrore fuit et instar portenti habitum. Quod ergo inter gentes audiri negat, eo non intelligit, nihil unquam tale exstitisse, vel in historiis non referri, de quo compositae sunt etiam tragoediae: sed esse gentibus detestabile, non secus ac foedum et horrendum monstrum: est enim belluina libido, quae ipsum quoque naturae pudorem tollit. Si quispiam quaerat, numquid aequum sit exprobrari omnibus unius hominis peccatum: respondeo non accusari Corinthios quod unus apud eos peccasset, sed quod flagitium gravissima ultione dignum connivendo alerent, quemadmodum sequitur.*



order that he might be cut off.”<sup>a</sup> *Chrysostom*. In this opinion *Theodoret* concurs: He does not say, *Why then have ye not cast him out?* for he had above forbidden the teachers to judge: but Wherefore have ye not mourned, supplicating God that ye may be delivered from the pernicious influence of this man.”<sup>b</sup> It is easy to see, however, that this interpretation is forced, for the apostle himself, in the 13th verse, expressly enjoins upon them to exclude the transgressor. It is better, therefore, to regard these words as an instance of the *constructio praegnans*: *cur non luxistis cupientes, ut, or id agentes ut.*—

3. ἐγὼ μὲν γὰρ κ. τ. λ.—The force of γὰρ is given by *Winer* (p. 378) thus: Are ye not grieved? (I say ye) for I (for my part) have already decided, &c. —Respecting the ὡς before ἀπὼν, the reading would be indeed rendered easier by its omission, for then the participle could be resolved by *although* (comp. the δέ after παρῶν). If, however, the ὡς be retained, it must, in that case, be joined not only to ἀπὼν but to the whole clause as far as πνεύματι: ego vero, quippe qui abessem (quidem) corpore, adessem autem animo (= quippe qui, absens quidem corpore,

<sup>a</sup> οὐκ εἶπεν, οὐχὶ μᾶλλον ἐξιβάλετε, ἀλλ' ὡς ἐπὶ νόσου τινὸς καὶ λοιμοῦ, τίνδους χρεία καὶ ἰατρικῆς ἰατροτεταμένους, ἵνα ἔξαρθῆ, φησὶ καὶ οὐχ ἢ χρεῖσασθαι δι' εἰς τοῦτο, καὶ πάντα ἐργάσασθαι ὡς αὐτὸν ἀποσηθῆναι.

<sup>b</sup> οὐκ εἶπε, τί δῆποτι οὐκ ἐξηλάσαστε; ἀπηγόρευσε γὰρ εἶναι τὸ κρῖνειν τοῖς διδασκάλοις· ἀλλὰ τίνος χάριν οὐκ ἵδρηνῆσαστε, τὸν Θεὸν ἰκετιύοντες ὅτι τῆς τούτου λάβης ἀπαλλαγῆναι.

adessem tamen animo) decrevi tanquam praesens.—  
 οὕτω] in so disgraceful a manner. The apostle would  
 seem to intimate that the transgressor had shown no  
 sense of shame for his sins, but had committed them  
 openly, so that it might truly be said of them ὁλως  
 ἀκούεται.—

4. ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰ. Χ. κ. τ. λ.—Not  
 by their own authority, but in the name of Christ ;  
 for He will not have his church so defiled. These  
 words I follow Chrysostom in joining with συναχθέντων  
 ὑμῶν καὶ τοῦ ἡμοῦ πνεύματος, so that there is no need for  
 enclosing the latter within a parenthesis. Christ  
 himself hath said, “ Again I say unto you, that if  
 two of you shall agree on earth as touching any  
 thing that they shall ask, it shall be done for them of  
 my Father who is in heaven. For where two or  
 three are gathered together in my name, there am I  
 in the midst of them,” Matt. xviii. 19, 20. I do not  
 join these words to παραδοῦναι, because the clause σὺν  
 —Χριστοῦ more properly belongs to it. This latter  
 Chrysostom explains thus : “ Either that Christ is  
 able to give you such favour as that ye shall be em-  
 powered to deliver him to Satan, or that he also will  
 give his verdict with you against him (the trans-  
 gressor).”<sup>a</sup> The latter seems the preferable inter-  
 pretation.

5. παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ἄλεθρον σαρκός,  
 ἵνα κ. τ. λ.—Correctly Grotius : “ To deliver to

<sup>a</sup> ἢ ὅτι ὁ Χριστὸς δύναται τοιοῦτην ἑμῶν χάριν λαῖναι, ὡς δύνασθαι τῷ  
 διαβόλῳ παραδοῦναι, ἢ ὅτι καὶ αὐτὸς μὲθ' ἡμῶν κατ' αὐτοῦ φέρει τὴν  
 ψῆφον.

Satan is to pray God that he would give him over to the power of Satan, that is, to be afflicted with diseases by him,<sup>a</sup> (See 1 Tim. i. 20), *εἰς ὄλεθρον τῆς σαρκός*, that by a sense of the divine indignation carnal affections may be extinguished in him. The phrase *ὄλεθρος σαρκός* is used here in the same way as *θανατοῦν τὰς πράξεις τοῦ σώματος* in Rom. viii. 13.<sup>b</sup> The addition of this phrase would seem to indicate that more is meant by *παραδοῦναι τῷ σατανᾷ* than simply to *excommunicate*, as Calvin, among others, supposes. Let us only compare what Christ himself says, Matt. v. 29, "And if thy right eye offend thee pluck it out and cast it from thee; for it is more profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." That Christ here speaks figuratively, and commends not the destruction of any single member of the body, but the mortification of the *whole* frame, the entire man, soul as well as body, is sufficiently clear.<sup>c</sup> Moreover, if we construe *παραδοῦναι τῷ σατανᾷ* in the correct manner as above given, we must understand it not as some interpreters propose, as referring to

<sup>a</sup> Or by any other afflictions whereby it was believed that Satan torments men. Comp. 2 Cor. ii. 7.

<sup>b</sup> Tradere Satanae est precari Deum ut eum tradat in potestatem Satanae, nempe ut per eum morbis vexetur (cf. 1 Tim. i. 20), *εἰς ὄλεθρον τῆς σαρκός*, ut irae divinae sensu carnales affectus in illo exstinguantur. *ὄλεθρος σαρκός* pari modo dicitur, quo *θανατοῦν τὰς πράξεις τοῦ σώματος*, Rom. viii. 13.

<sup>c</sup> [See Bib. Cab. No. VI. pp. 291—301.—Tr.]

some miraculous power, some *χάρισμα*, by which diseases were inflicted, but in the sense which Grotius has accurately given it, = *precari* Deum ut eum tradat. The apostle speaks of nothing more than a solemn excommunication and deliverance over to Satan, by whom it was supposed that judicial diseases were inflicted. As regards the questions, To which of the three modes of Banning in use among the later Jews (נָרַךְ, חָרַם and שְׁמַתָּא see Winer's *Realwörterbuch* I. 85.)<sup>a</sup>, does the excommunication in this place correspond? and Whether this is to be regarded as an imitation of Jewish institutions? they are such as cannot be accurately answered. For though the second species of Jewish ban was a class-

<sup>a</sup> ["Among the later Jews the anathema was a different thing from what it was among the ancients. The Talmudists mention three kinds of it: 1st. נָרַךְ, or exclusion from approaching wife and domestics within four ells, and from eating or drinking with others. This ban remained in force only thirty days. The person lying under it was permitted to attend religious service, but under certain restrictions; he had also to abstain from cutting his hair, from washing, &c. 2d. חָרַם, excommunication, alliance with the accursed; 3d. שְׁמַתָּא perpetual exclusion from all civil rights and relations. See *Carpsov. Appar.* 554, *sqq.* *Lightfoot Hor. Heb.* 167, *sqq.* The first and milder species is mentioned in the New Testament, John ix. 22; xii. 42; xvi. 2. Luke vi. 22. The second is supposed by many interpreters to be intimated by the phrase *αμαρτάνου εν σατανᾷ* in 1 Cor. v. 5, and 1 Tim. i. 20; but this is a mistake, for in none of the Jewish forms of cursing do we find any mention of Satan." Winer's *Biblical Encyclopaedia*, 1 edit. p. 85.—TR.]

ing of the individual with the accursed, yet we do not find in it any mention of Satan.—*ἵνα τὸ πνεῦμα σωθῆ ἔν τῃ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.*] τὸ πνεῦμα here is plainly *the spirit* generally, the whole spiritual part of man, as is clear from its antithesis to σῶμα. The interpretation of Theodoret is far-fetched: By πνεῦμα he means not the soul, but the miraculous gift (of the Holy Spirit), for, says he, all these things I do that this may be preserved in him, until the appearing of our Saviour.”<sup>a</sup> As regards the thing itself, Theodoret is not very far wrong; for Paul everywhere teaches that unless the πνεῦμα Θεοῦ be operative within, no man can be acquitted at last. But nothing can come before Chrysostom’s comment on the whole passage: “*When ye are gathered together in the name of the Lord*, that is, his name, on whose account ye assemble, having brought you together; *and my spirit*; here he again presents himself before them, in order that they might judge as if he were present, and so might cut off the transgressor, and that no one might dare to deem him worthy of pardon, knowing that Paul was aware of what had been done.—He did not command them to give him up to Satan, but to hand him over to him, opening up to him the gates of repentance, and committing him to Satan as to a schoolmaster—for the destruction of the flesh: (as happened to the holy Job,

<sup>a</sup> πνεῦμα ἰνσταῦθα οὐ τὴν ψυχὴν καλεῖ, ἀλλὰ τὸ χάρισμα. ταῦτα γὰρ, φησι, πάντα ποιῶ, ἵνα τοῦτο ἐν αὐτῷ φυλαχθῆ ἕως τῆς τοῦ σωτῆρος ἡμῶν ἰσφιφανίας.

though with a different object, for with him it was for [the attainment] of more glorious crowns, but here for release from sins) that he might punish him with an evil ulcer or some other disease; and indeed in another place he says, that we are judged of the Lord when we suffer such things; but here, wishing rather to mortify them, he speaks of Satan as the agent. And this was the will of God in order that his flesh might be chastised; for since it is from luxury and fleshly indulgence that lusts are generated, it is the flesh that he chastises—that the spirit may be saved in the day of the Lord Jesus: that is, the soul; not that this alone is to be saved, but that the body also, as consenting with it, should, when it is saved, be indisputably a partaker of its deliverance; for it was through it that the mortal part became sinful, and if the former shall act righteously, the latter shall again enjoy great glory.”<sup>a</sup>

<sup>a</sup> ἐν τῷ ὀνόματι τοῦ Κυρίου συλαχθῆναι ἡμῶν, τουτίστιν, αὐτοῦ τοῦ ὀνόματος ἡμᾶς συνάγοντος, ὑπὲρ οὗ συνέχισθη. καὶ τοῦ ἰμοῦ πνεύματος· καίτιν ἐπίσθην αὐταῖς ἑαυτῶν, ἵν' ὅταν δικάζωσιν ὡς αὐτοῦ παρεόντος, οὕτως αὐτὸν ἀποτίμωσι, καὶ μηδὲς τολμήσῃ συγγνώμῃ αὐτὸν ἀξιώσαι, εἰδὸς ὅτι Παῦλος εἶπεναι τὰ γινόμενα.—ὅσα εἶπον ἐκδοῦναι τῶν τοιοῦτων τῆ σατανᾷ, ἀλλὰ παραδοῦναι, ἀνάγων ἀποτῆ τῆ μετανοίας τῆς θύρας καὶ ὁσπερ παιδαγωγῶ τὸν τοιοῦτον παραδιδούς.—εἰς ἑλθεῖν τῆς σαρκὸς ὡσπερ ἐπὶ τοῦ μακαρίου Ἰωβ ὀλίγου, ἀλλ' οὐχ ὡσπερ τῆς αὐτῆς ὑπερβίωσις (sed non eadem de causa)· ἐκί μὲν γὰρ ὑπὲρ σφαιρίων λαμπροτέρων, ἐγκαῖδα δὲ ὑπὲρ ἀμαρτημάτων λύσις ἵνα μεταίτη αὐτὸν ἴλου σπορῶ ἢ ἴσθι ἰτίσθι, καὶ μὴ ἀλλαχού φησιν, ὅτι ὑπὸ τοῦ κυρίου κρινόμεθα πάντα ἀσχοῦντες. ἀλλ' ἐγκαῖδα μᾶλλον καθάψασθαι θύλων, τῆ σατανᾷ παραδιδόναι. καὶ οὕτω δὲ διὰ δουρῶν ἐγίνετο (et hoc deo placitum fuit), ὡς κατέβηται αὐτοῦ τὰ

6. Course of thought :—Since ye have not excommunicated such a man, it is obvious to all that your boasting is vain. Or do ye imagine that to endure such a man is a trifling thing? As a little leaven leaveneth the whole lump, so may a little wickedness defile your whole association. *οὐ καλὸν τὸ καύχημα ὑμῶν.*—Theophylact, following Chrysostom, thinks that Paul here “insinuates that they prevented the man from repenting by their glorying in him; for he was one of their wise men.” This interpretation, however, seems gratuitous; for there is no evidence that the transgressor here spoken of was one of their teachers. It is much more probable that allusion is made to the spiritual pride of the Corinthians in general, as they had been already spoken of as *πεφουσιωμένοι*, ver. 2.

7. *καθὼς ἐστέ ἄζυμοι.*—Some interpreters have thought that Paul used this figurative language in reference to the time at which the epistle was written, and they regard the words before us as implying, as ye now (at Easter) are *ἄζυμοι* (*i. e.* are eating unleavened bread; for, as Grotius correctly remarks, *ἄζυμος* is here analogous to *ἄσιτος*, *ἄοιτος*); and it has been supposed that reference is had, either “to the

*σάρκα. ἰαυτὴ γὰρ ἀπὸ τῆς ἀδθηφαιίας καὶ τῆς τρυφῆς τῆς κατὰ τὴν σάρκα ἰσιθυμίας τίκτονται, ταύτην καλλάζει:—ἵνα τὸ πνεῦμα σωθῆ ἰν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ· ταυτίσιν, ἢ ψυχῇ· οὐχ ὡς ταύτης σωζομένης μόνης, ἀλλ' ὡς, ὁμολογουμένου τούτου, ὅτι σωζομένης ἰαυτῆς, ἀνατιφῆται καὶ τὸ σῶμα κοινωθῆσι τῆς σωτηρίας. καὶ γὰρ θεοτὸν δι' αὐτὴν ἰγίνιτο ἀμαρτοῦσαν· καὶ αὐτὴ δικαιοπραγίῃ, πάλιν πολλῆς καὶ αὐτὸ ἀπολαύσεται δόξης.*

Jewish Paschal feast, which would be still observed by the Jewish Christians, or some actual Christian Paschal feast that was observed with a distinct knowledge of its Christian import, and with Christian views.”<sup>a</sup> As respects the latter hypothesis, it is, from want of any proof, quite uncertain; the former, on the other hand, is possible, but in no degree necessary. (Comp. the introduction). Paul might employ the figure of leaven here as he has done in Galatians, v. 9, without any external reference; and, by so doing, find occasion to compare the Christians with those who observed the feast of Passover; as if he had said,—Christ, the Paschal Lamb, is dead once for all, therefore let those who are Christians observe a perpetual Easter, and ever keep themselves separated from all uncleanness. For the *ἱστί* is, as Grotius rightly explains it=*esse debetis, secundum vestram professionem*: Ye should be ἀζύμοι if ye would be genuine Christians. In accordance with this we must render ἱεραζώμεν, “so let us keep a perennial Passover feast.” *Chrysostom*: “The present is the feast-time, for, when he said let us keep the feast, he did not mean when Easter or when Pentecost should have come; but he would shew that every time is a befitting festival for Christians, on account of the superabundance of blessings given them.”<sup>b</sup> Μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ’ ἐν

<sup>a</sup> Comp. on this entire passage, Neander’s *History of the Apostolic Churches*, I. p. 137, 138.

<sup>b</sup> ἱεραῖς ἢ παρῶν καιρῶν· καὶ γὰρ ἰστίον, ἱεραζώμεν, οὐκ ἰστίδὸν



ἀζύμοις εὐλακρυνίας καὶ ἀληθείας.—To ἀζύμοις Grotius supplies (ἄρτοις) *panibus*. It seems better, however, to suppose Paul here employs the neuter τὰ ἀζύμα (litt. *what is unleavened*, meaning the unleavened bread. Comp. Exod. xv. 12: ἐπὶ τὰ ἡμέρας ἀζύμα ἔδεσθε); and as *ἐν ζύμῃ* (see above on iv. 21), means “in the use of leaven,” so would *ἐν ἀζύμοις* be here selected by Paul in place of *ἐν ἀζύμα* (not in use). The genitives, *κακίας*, &c. are (as Wahl well remarks, vol. I. p. 18) to be regarded as in apposition. See Winer, p. 301.\* On the distinction between *κακία* and *πονηρία*, Theophylact well remarks: “*κακός*, (*bad*), as applied to every one who does evil; *πονηρός*, (*wicked*), to those who do it from a very deep and deceitful intention,”—a distinction which is lost in the modern popular philosophy of morals, from which all consideration of motives is banished. Theophylact farther remarks, that *εὐλακρυνία* is opposed to *κακία* and *ἀλήθεια* to *πονηρία*; but of the antithetical distinctions he sets forth, none seems to be sufficient; the third is much the best: *εὐλακρυνίαν μὲν τὴν καθαρότητα, ἣ διὰ τῆς πράξεως γίνεσθαι, ἀλήθειαν δὲ τὴν θεωρίαν* [λέγει.] *Εὐλακ.* is *innocence, purity, spotlessness of life and*

*πάσχα παρῆν οὐδὲ ἰσιδιὴ ἢ πικτικότης, ἔλιγαν, ἀλλὰ δικνύς ὅτι πᾶς ὁ χρόνος ἰορτῆς ἴσι καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοξίτων ἀγαθῶν.*

\* [“ Sometimes the word which expresses the apposition is not in the same case with the word to which it refers, but in the genitive; thus, 2 Cor. v. 5, τὸν ἀρραβῶνα τοῦ πνεύματος, *the spirit as an earnest*; (Eph. i. 14). Rom. viii. 23; iv. 11, &c.” *Grammatik d. N. T.*—TR.]

*walk*; ἀλήθεια the obvious morality of truth, (John iii. 21; "He that doth the truth cometh to the light." Comp. Eph. iv. 21—25.)

9. Why Paul here refers to an earlier (and now lost epistle) seems best elucidated by Neander (ut sup. p. 218, Note 2). "The Corinthians had culpably misunderstood the apostle, as if, in the epistle referred to, he had charged them to abstain from intercourse with all persons of vicious character, whether heathens or [professed] Christians, a thing not only in itself impossible, as in that case they must have relinquished intercourse with the world altogether, but one also which they were not called upon by their position as Christians to do; for it was not their business to judge the world, but to leave it to the judgment of God, ver. 12. But Paul had spoken only of *such* vicious persons as were desirous of giving themselves forth as Christian brethren, and of appearing as members of the church. Such were to be excluded from the church, and all fellowship with them was to be forborne, in order that the church might be secure from the poison of the wicked, that it might be most clearly shown that such men, though giving out that they were Christians, were, nevertheless not recognised as Christian brethren, and that they themselves, by the poignant feelings, which exclusion from all intercourse with their Christian brethren could not fail to excite in them, might be awakened to a consciousness of their guilt, and from that to repentance and reformation. 1 Cor. v. 5." With this view all is clear, and well-connected, which

is not the case, if we suppose (as *e. gr.* Theodoret has done, who says: “*I have written to you in the epistle; not in another, but in this. For a little before he had said, know ye not that a little leaven leaveneth the whole lump; and then he teaches us of whom he [thus] wrote,*”<sup>a</sup>) that he is speaking of the present epistle. Were the latter the case, the clause *ἐν τῇ ἐπιστολῇ* would be quite superfluous; and, consequently, liable to be misunderstood, so that Paul would not have added it; and if, moreover, by it he had meant to distinguish the present from some other epistle, he would have said *ἐν ταύτῃ τῇ ἐπιστολῇ*.<sup>b</sup> Besides, when the words employed before, (*οὐκ οἴδατε κ. τ. λ.*), are totally different from those that follow (*μὴ συναναμ. πόρν.*), how could he say *ἔγραψα ὑμῖν*?

10. *Καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου κ. τ. λ.*  
—The *πάντως* may be construed in two ways; and, according as one or the other of these is followed, must the *οὐ* be coupled with *πάντως*, or with *τοῖς πόρνοις κ. τ. λ.* Winer takes *πάντως* for *generally, in general*, and translates, “I wrote unto you to have no intercourse with fornicators, not (that I referred to) the fornicators of this world generally, for then must ye go out of the world, but only such as are members of the church.” In this case, the clause *τοῦ κόσμου τούτου* is used not with any peculiar emphasis, as if it described a class placed in antithesis with those who

<sup>a</sup> Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ οὐκ ἐν ἄλλῃ, ἀλλ’ ἐν ταύτῃ. πρὸ βραχίονος γὰρ ἴφη, οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἵτα διδάσκει πρὸς ὧν ἔγραψα.

<sup>b</sup> [See Introduction, note a, p. 4.—T.B.]

were fornicators *among Christians*, but as comprehending the latter also as among the fornicators of this world. By the second mode, πάντως is taken as equivalent to *certainly*, and the οὐ receives the emphasis, and is joined with τοῖς πόρνοις κ. τ. λ.—“not certainly, not with the fornicators of *this world*, but only not with licentious members of the church.” Thus *Theophylact*: “He adduces the πάντως as referring to a matter that might be taken for granted. [It is exactly our *certainly*]; and the arrangement of his discourse is this: And certainly I did not forbid you to hold intercourse with the fornicators of this world, that is, with those among the Greeks, [so also *Chrysostom*: ‘By the fornicators of this world, he means those among the Greeks,'] for, in that case, ye must have sought another world, for how would it have been possible, in a city full of Greeks, to have avoided intercourse with such?”<sup>a</sup>

ἐπει ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεθεῖν.—The imperfect with ἄν might have been used here, “for then must ye have gone out of the world;” but it is not difficult to explain the force of the present, “for then must ye go out of the world,” thus: for then, (supposing such an order ever passed), *it follows* that ye must go out of the world. In the same way,

<sup>a</sup> τὸ πάντως, ὡς ἐπὶ ὁμολογημένου τίθεται πρᾶγματος. ἡ σύνταξις δὲ τοῦ λόγου τιαυτή· καὶ πάντως οὐ τοῖς πόρνοις τοῦ κόσμου συναναμίγυσθαι ἐκέλευσα, τουτίς· τοῖς τῶν Ἑλλήνων [so also *Chrys.*: πόρνοις τοῦ κόσμου, τοὺς παρὰ τοῖς Ἑλλήσι λίγαι·] ἵσασι ἰτίαν οἰκουμένην ὀφείλετε ζῆσθαι· πῶς γὰρ δυνατὸν ἐν σῆ αὐτῇ πόλει πλείονος ὄντων τῶν Ἑλλήνων, μὴ συναναμίγυσθαι τοῖς τιαύτοις;

exactly as here, (when the argument is drawn *ex absurdo*) we find *ἔτι ἄρα* used with the pres. ind. in Rom. xi. 6, and 2 Cor. vii. 14. Winer's view of this passage is not very clearly ascertainable; for, at p. 233, he renders it, "for ye must go out of the world," as if he had adopted the opinion of those who regard the apostle here as giving a command to this effect; whilst in the passage above quoted from, p. 457, he renders it, "for otherwise ye must have gone out of the world." With respect to what is implied in *ἐξέλθειν ἐκ τοῦ κόσμου*, the meaning simply is,—to depart out of the world, (such as it at present is) for the purpose of seeking a better, whether by an entire abstinence from all intercourse with men, or by suicide, both of which are directly opposed to the spirit of Christianity. Hence Paul argues that it is self-evident that one cannot altogether avoid intercourse with immoral men in the world at large.

11. *νῦν δὲ ἔγραψα ὑμῖν*.—The *νῦν* here is not a particle of time, as if the apostle were here writing something different from what he had written formerly, but a consecutive-particle, and the one, indeed, which is generally used after an argument *ex absurdo*, as is the case here; comp. vii. 14; xii. 18 and 20, (where we have the form *νῦν*), xv. 20, and frequently besides. It has the force, as the Latin *nunc vero* sometimes has, of *quae quum ita sunt, potius*. Comp. also Wahl, II. 131. It may be asked whether the words from *μὴ* down to *μὴ δὲ συνισθίειν* are a citation from the earlier epistle, or whether in them the apostle only repeats more fully what he had already said in

verse 9. In the one case, the mistake of the Corinthians appears very gross; in the other, it may be more easily accounted for, inasmuch as Paul had expressed himself merely generally and briefly; but it will still appear culpable, since they might, of their own accord, have seen that such a thing was impossible. If we adopt the latter supposition, ἔγραψα must not be taken literally, *I have written to you*, as if it were introducing a long citation; but the clause εἰάν τις—ἄρπαξ must be construed with ἔγραψα, and the meaning given thus: “I gave you that direction in case<sup>a</sup> that any one who is called a brother were a fornicator: with such an one ye shall not even eat.” The clause with εἰάν would thus express not a condition which Paul had *announced* to the Corinthians, but one which he had regarded as involved in the terms of the rule itself he had addressed to them. This view suits the connection admirably well, and seems to have been the one approved of by Erasmus, who thus expounds it: “I had felt thus, that if any Christian were to demean himself by such crimes, it would be my duty to abstain so entirely from intercourse with him, that I would not sit down at a common table with him.”<sup>b</sup>

<sup>a</sup> “On the supposition *that it must happen* that”—εἰάν. The aorist ἔγραψα in the Apodosis to εἰάν thus presents no difficulty, for ἔγραψα μὴ συναναμίγνυσθαι are to be taken together as equivalent to ‘*Ye must, according to the opinion I now deliver, refrain from intercourse only in the case, &c.*’

<sup>b</sup> Hoc senseram, si quis Christianus hujusmodi flagitiis sit [esset] infamis, adeo non oportere cum eo commercium habere, ut ne mensam quidem communem esse vellim (vellem).

τῷ τοιοῦτῳ μηδὲ συνοδείῃ.—The trifling anacolou-  
 tion here, on which Erasmus bestows so much scrupulous attention, scarcely requires to be noticed, since it is only such as might have been expected from the interruption of the discourse by the train of words κρίσις—ἄραξ. With respect to the reference of συνοδείῃ, some amongst the more recent commentators, of whom is Heydenreich, are for understanding it of eating together at the Agapae; but this seems utterly untenable; for not only would the transgressor be excluded from these as a matter of course, but the apostle, by the use of μηδὲ = *ne quidem*, would indicate exclusion from even closer intimacy than was implied in the word συναναμίγνωσθαι. Hence the interpretation of Grotius seems correct: “With such, *i. e.* with persons so abandoned, and yet usurping the name of Christians, they were not to have even their meals in common; which is the least amongst the marks of friendship. See Gal. ii. 12, συνοδείῃ is used Gen. xliii: 32; Ps. ci. 5, in the LXX. It was the custom with the Jews not to partake of food in common with one who was in יָבִיבִי.”<sup>a</sup> Comp. also Theodoret: “If it was not beseeming that they

<sup>a</sup> Cum talibus, *i. e.* adeo vitiosis et Christianorum nomen usurpantibus, ne epulas quidem habere communes: quod minimum est inter amicitiae signa. Vide Gal. ii. 12. συνοδείῃ habes, Gen. xliii. 32. Ps. ci. 5, in Graeco. Hebraeis mos erat cibum communem non sumere cum eo, qui erat in יָבִיבִי.

should share with such in a common meal, how in one mystical and divine?"<sup>a</sup>

12. *Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν.*—Connection: Ye might have supposed that I should so have viewed the matter, *for* how should I trouble myself in this respect with those who are not Christians. For *τί γάρ μοι quid enim ad me*, we have elsewhere *τί πρὸς με, τί πρὸς ἡμᾶς*, John xxi. 22; Matt. xxvii. 4.—*οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε.*—Is it not enough that ye judge Christians? *Theophylact*: “Some place a point after *οὐχί*, and read what follows without an interrogation. *Those who are within ye judge*; for, having said above, *What have I to do to judge those who are without*, he added *οὐχί*, meaning thereby to affirm that it was not his to judge such. Others, however, read the passage connectedly, and as an interrogation, *Do not ye judge those who are within?* i. e. Ought ye not to judge those who are Christians? but those who are without shall a more awful judge, even God himself, take up. So that if those who are within are judged by you they shall escape the more awful judgment of God.”<sup>b</sup>

<sup>a</sup> εἰ δὲ κοινηὸς τροφῆς τοῖς τοιούτοις οὐ δεῖ κοινοῦν, ἥπου γε κοινηὸς τῆς καὶ θείας.

<sup>b</sup> Τινὲς εἰς τό, οὐχὶ εἰζουσι. Εἶτα ἀπ’ ἄλλης ἀρχῆς ἀναγινώσκουσι χωρὶς ἱρωτήσεως, τοὺς ἔσω ὑμεῖς κρίνετε, ἰσῶν γὰρ ἂνω, ὅτι τί μοι τοὺς ἔξω κρίνειν, ἰσῆγαγει, ὅτι οὐχί· ἀντὶ τοῦ οὐκ ἔστι μοι τὸ κρίνειν ἰκίνοῦς. Τινὲς δὲ συναστῶς καὶ ἱρωτηματικῶς ἀναγινώσκουσιν· οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; ἀντὶ τοῦ, οὐχὶ τοὺς Χριστιανούς ἀφείλιμα κρίνειν; τοὺς δὲ ἔξω ὁ θεὸς φοβερώμενος δικαστὴς παραλήψεται. “Ὡστε εἰ παρ’ ὑμῖν οἱ ἔσω κρίνοῦνται, ἐκφυέξονται ἢ φοβερώμενον κρίνειν ἰσῶ θεοῦ.



13. Καὶ ἐξαρεῖτε τὸν ποτηρὸν ἐξ ὑμῶν αὐτῶν.—With the emphatical particle καὶ here the apostle introduces, in conclusion, a quotation from the Old Testament; and so brings into application what stands written. The passage will be found in Deut. xxiv. 7.<sup>a</sup>

## CHAPTER VI.

1. Τοῦ μᾶν is here exactly the Lat. *sustinere*; “can any man prevail upon himself?”—Πεῖσμά, a matter for litigation; κρίνεσθαι, litigate; ἐπὶ τῶν ἀδίκων *apud injustos*, viz. those who were not Christians. *Chrysostom*: “He does not say *before unbelievers*, but *before the unjust*, using the form of expression chiefly appropriate to the subject in hand as most adapted to dissuade and turn them away.”<sup>b</sup>—καὶ οὐχι *ac non*, and not rather.

2. ἢ οὐκ οἶδατε κ. τ. λ.—Connection: The perversity of such conduct must ye yourselves see; or

<sup>a</sup> [Comp. the LXX. The phrase used in the Hebrew בַּעַר בְּקִרְבְּךָ בְּהָרַע, “Thou shalt take away this evil from the midst of you,” is the usual formula employed in Deuteronomy wherever punishment is ordered. See e. gr. xiii. 6; xvii. 7, &c. Gesenius, *Lex. Man. in בער*.—Tr.]

<sup>b</sup> οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ', ἐπὶ τῶν ἀδίκων, λέξιν θείης ἢς μάλιστα χρεία ἐστὶν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποστρέψαι καὶ ἀπαγαγεῖν.

*know ye not, &c?*—*Theophylact*: “ Since the believers who were in private stations in life were not considered trust-worthy to decide a case, he makes them so, first by calling them saints, and then by declaring that they should judge the world.”<sup>a</sup>—As to the judgment here referred to by the apostle, the correct opinion seems to be given by Grotius: “ They having been first judged by Christ, shall then be the assessors of Christ in judging others; as is affirmed respecting the apostles, Matt. xix. 28. Luke xxii. 30. *Cyprian*: as the friends of Christ, and with him afterwards to sit in judgment.”<sup>b</sup> So, also, Usteri, p. 370: “ To those who are justified through faith in Christ, shall be conveyed the full acknowledgment and manifestation of their sonship to God, and their fellowship with Christ,—the *υιοθεσία*, Rom. viii. 23; and *κληρονομία*, Rom. viii. 17. Gal. iv. 7. Eph. i. 14; v. 5—not only by a participation in the blessings, but also by a share in the administration of the kingdom of God, 2 Tim. ii. 12. 1 Cor. vi. 2, 3; comp. Matt. xix. 28. Luke xxii. 29, 30.”—The sense of the whole passage will depend, in no small degree, upon the meaning we attach to the preposition *ἐν* before *ὑμῶν*. According to some it is equivalent to *ὑπὸ* but even were such a meaning

<sup>a</sup> *ἰσχυρὰ οἱ πιστοὶ, ἰδιῶται ὄντες, οὐκ ἀξιόπιστοι ἰδόντων πρὸς τὸ ταμιῶν ὑπόθεσιν, ἀξιόπιστους αὐτοὺς ποιῶν, πρῶτον μὲν ἁγίους καλέσας, ἕτα ἰσχυρὰ, ὅτι τὸν κόσμον κρινούσιν.*

<sup>b</sup> *Ipsi primum a Christo judicati, erunt deinde Christi assessores judicandi alios: quod de apostolis dicitur, Matt. xix. 28. Luke xxii. 30. Cyprianus: utpote amici Domini et cum ipso postmodum judicaturi.*

reconcilable with the connection, it would be objectionable inasmuch as *ἐν* is never found in this sense, nor can such a sense be educed from its fundamental signification. As little will it bear the meaning of *inter* (*Calvin*: “*in vobis* I regard as used for *inter vos*. For as often as believers meet in one place under the auspices of Christ, there is even now in their assembly a certain image of the future judgment, as shall be made evident at the last day.”\*) By many it is supposed that *ἐν* here expresses the *rule*, the *standard* (like the Heb.  $\text{קָנִי}$ , see Winer’s ed.

of *Simonis’ Lexicon*, p. 109), and that the meaning of the passage is, Ye yourselves, your faith and whole life, furnish the standard of judgment for the whole world. So *Chrysostom*: “If then thou shalt judge them hereafter, how canst thou endure to be judged of them now? For they do not, sitting and demanding an account, judge but condemn. This being the case, he says, And if the world is judged by you, are ye unworthy to judge in the smallest matters? For he says not  $\acute{\upsilon}\phi’\ \acute{\upsilon}\mu\acute{\omega}\nu$  but  $\acute{\epsilon}\nu\ \acute{\upsilon}\mu\acute{\omega}\nu$ , as when it is said, *Matt. xii. 42*, The Queen of the South shall rise up and shall condemn this generation, and the men of Nineveh shall rise up and condemn this generation, *Matt. xix. 28*. For if, beholding the same sun, and partaking of the same blessings, we shall be found believing, but they disbelieving, they

\* *In vobis positum existimo pro inter vos*. Quoties enim sub Christi auspiciis in unum locum fideles conveniunt, jam in eorum consessu quaedam est futuri iudicii imago, quod ultimo die in solidum patefiet.

shall not be able to take refuge in ignorance. For we shall accuse them by the things which we have done, and many such judgments shall each find there."<sup>a</sup> It is objected by some, as Raphelius (see Wolfii Curae Phil. p. 380), that this interpretation weakens the apostle's argument, inasmuch as that, while it is his object to show that if the Christians were to be intrusted by God with the power of judging angels and men at last, they were surely competent to be intrusted with trifling controversies among each other, it is difficult to see how this object can be served by showing that the *characters* of the righteous would form the standard of judgment for others. This would be to say, that because of a man's piety he was to be trusted in the decision of controversies; whereas it is wisdom and prudence that are required in a judge. The force of this objection must be admitted, and therefore it seems best to give *ἐν* the sense of *by means of*, and understand the passages as affirming that believers shall be partakers with Christ in this judgment. Comp. Acts xvii. 31.

<sup>a</sup> Ὃν τίνων ὁ μίλλον κρίναι ἐκείνους τότε, πῶς ὑπ' ἐκείνων ἀνίχη κρίνεται; ἢ νῦν; κρινούσι δὲ οὐχὶ αὐτοὶ καθήμενοι καὶ λόγον ἀπασιτῶντες, ἀλλὰ κατακρίνουσι. τούτο γοῦν δηλῶν Ἰλαρι, καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστι κρινεῖσθαι ἰλαχίτων; οὐ γὰρ εἶπεν, ὑφ' ὑμῶν ἀλλ' ἐν ὑμῖν. ὡσπερ ὅταν λίγη βασιλίσσα νόσου ἀναστήσεται, καὶ κατακρινεῖ τὴν γενεάν ταύτην· καὶ, ἄνδρες Νινυῖται ἀναστήσονται, καὶ κατακρινούσι τὴν γενεάν ταύτην. ὅταν γὰρ τὸν αὐτὸν ἥλιον ὀρώσῃτε, καὶ τῶν αὐτῶν μισήσονται πάντων, ἡμῖς μὲν εὐριδῶμι πιστεύσαντες, ἐκείνοι δὲ ἠπισηκότες, οὐ δυήσονται εἰς ἄγωνια καταφυγεῖν. καταγορησάμεν γὰρ αὐτῶν ἡμῖς δι' αὐτῶν ὧν ἐπράξαμεν. καὶ πολλὰ τοιαῦτα ἐσθήσονται ἐκείνοι κρινόμενοι.

We have further to remark respecting the construction, that the clause *καὶ εἰ ἐν ὑμῶν . . . . ἑλαχίστων* may be rendered in three different ways:—

1. It may be regarded as an absolute direct question, which, since no particle precedes, may be rendered with *num*, as if a negative reply were anticipated: And if ye shall judge the world, are ye then unworthy to decide upon such trifling matters?—*Grotius*: “*Indigni estis, qui, cognoscatis de rebus caducis? κριτήριον hic non tribunale, sed κρίσις, iudicium.*” This word, however, may be taken in the sense of *causa de qua disceptatur* (see *Wahl Cl. N. T.*); so *De Wette*: “Are ye not worthy of (can ye not be trusted with) the most trifling causes.”
2. It may be regarded as simply enunciative, without any interrogation. In this case *κριτήρια* must be taken in the sense of *Court, Tribunal*, (*James ii. 6*): It is unworthy of you to be judged before such low, despicable tribunals, (*viz.* those of the heathen).<sup>a</sup> But, as *Heydenreich* justly remarks, this view is objectionable, inasmuch as it destroys the analogy between these words and what follows, where also we have a question (*μήτιγὲ βιωτικά;*).
3. It may be taken as a *dependant* question, relating to *οὐκ οἶδατε ὅτι*, so that the whole verse may be rendered: Or know ye not that the

<sup>a</sup> In this case *ὑμῶς ἀνάξιοι εἶναι τῶν κριτ.* would stand for *τὰ κριτ. ἀνάξιοι εἶναι ὑμῶν.*

saints shall judge the world? and that,<sup>a</sup> if the world shall be judged by you, it is unworthy of you to be judged before such paltry tribunals? This seems to be the best view; and, in furtherance of it, the point of interrogation should be removed after *κρινούσι*, and a comma substituted. In this way Chrysostom has viewed the passage: "The affair, says he, brings shame and unspeakable disgrace: for as it is clear that they would be ashamed were they to be judged by those within (the church, *i. e.* Christians,) so, on the other hand, it is a shame, he says, when ye are judged by those who are without; for their tribunals are of least esteem, but not so yours."<sup>b</sup> (Heydenreich regards Chrysostom as favouring the second mode of rendering this clause; but this does not appear from his own words, and as for his interpretation not keeping up the interrogative form this proves nothing, for such an omission is common with him).

If this view, then, be adopted, the objection above noticed falls to the ground.

3. οὐκ οἴδατε, ὅτι ἀγγέλους κρινοῦμεν.—Whether the ἀγγελοι here are only the fallen angels (which inter-

<sup>a</sup> The omission of a second ὅτι, after an intermediate clause, occurs also in verse 19.

<sup>b</sup> αἰσχύνῃ ὑμῖν φέρι τὸ πρᾶγμα, φησι, καὶ ὄντιδος ἄφατος. ἰαυδὴ γὰρ εἰπὸς ἦν αὐτοῦς ὑπὸ τῶν ἴσω κρινομένων αἰσχύνισθαι, τοῦναντίον μὲν οὖν ἴσιν αἰσχύνῃ, φησὶν, ὅταν ὑπὸ ἴξω κρινισθῆι. ἰαυῖα γὰρ ἴσιν ἰλάχισα τὰ κριτήρια, οὐ ταῦτα.

pretation is favoured by Jude, verse 6), or also the angels who remained in the holy state (*Grotius* : Forte et boni angeli majores honores accipient), is uncertain. The fathers give here an interpretation similar to that above quoted on verse 2. *Theodoret* : " Again he uses *κρῶμεν* for *κατακρῶμεν* and by angels he means demons ; for such these were at first. Them the saints shall condemn, because, though surrounded with a body, they attended to the divine service, while the former, though of an immaterial nature, embraced evil."<sup>23</sup> In like manner *Chrysostom* : " He is speaking of demons—of those angels to whom Christ referred in the passage, ' Depart into the fire prepared for the devil and his angels,' Matt. xxv. 41 ; and Paul, when he says that his angels are transformed into ministers of righteousness, 2 Cor. xi. 15. For when these immaterial agencies shall be found inferior to us who are clothed in flesh, they shall receive the severer punishment."<sup>24</sup>

*μάστιγι βιωτικά*—properly : much more then (*medum*, comp. *Viger*. p. 457 and 803) matters of com-

<sup>1</sup> *τάλα τὸ κρῶμεν ἐστὶ τῷ κατακρῶμεν τίθειαι ἄγγελοι ἢ λίγου τοὺς δαίμονας. ταῦτα γὰρ ἔσονται τάλα. κατακρῶσι δὲ αὐτοὺς αἱ ἄγιοι, ὅτι σὺν τιμαίμοις τῆς θείας θεοσεβείας ἰφίστανται. ἰαίμοις ἰσ' ἀσφαμένω φέου τὸν ποικίλον ἀσπασμῶν.*

<sup>2</sup> *περὶ δαίμονος ὁ λόγος αὐτῶ. — περὶ ἰαίμοις λίγου τῶν ἄγγελων. περὶ ὅν φησι ὁ Χριστὸς· παραίεθι εἰς τὸ πῦρ τὸ ἑτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἄγγελοις αὐτοῦ. καὶ ὁ Παῦλος, ὅτι αἱ ἄγγελοι αὐτοῦ μετασχηματίζονται ἕως δούλων δικαιοσύνης. ὅταν γὰρ αἱ ἀσφαμένω δούμοις αὐτοῦ ἴδωσιν ἡμῶν ἰφίστανται ἔχουσι τῷ σώματι τιμαίμοις, χαλιπρωτέρω δούμοις ἡμῶν.*

mon life; *i. e.* shall we not much more decide upon ordinary matters? The argument is *a majori ad minus*.

4. βιωτικά κριτήρια.—“There is here a *metonymy*; for κριτήρια denotes *causes*.” *Grotius*.—τούς ἐξουθενημένους—those whose reputation is impaired, or little thought of: comp. ii. 6. τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων. The τούτους (which to some interpreters has appeared of so much importance, that they have arranged the punctuation thus: βιωτικά μὲν οὖν κριτήρια, ἐὰν ἔχητε τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους, καθίζετε) seems to have been inserted by Paul partly for the sake of emphasis, and partly in order to separate the words ἐν τῇ ἐκκλησίᾳ from καθίζετε, that it might be seen they referred to τοὺς ἐξουθενημένους.

5. οὕτως οὐκ ἔνι ἐν ὑμῖν σοφός οὐδὲ εἷς.—These words may be thus rendered in Latin: *Num adeo nemo* (prop. *ne unus quidem*, unless with Lachmann we read οὐδεις σοφός) *sapiens in vobis est*. *Luther*: Is there indeed no wise man among you? more correctly than *De Wette*: Thus is there among you not even one wise man?—ὅς δυνήσεται. On this future see Winer, p. 229.\*—ἀνά μέσον τοῦ ἀδελφοῦ αὐτοῦ.] “between (comp. Exod. xi. 7. LXX.) his own bro-

\* [“The future expresses, especially in questions, sometimes not what is coming, but what should or may happen (moral possibility), and this answers to the Latin conjunctive: thus, Rom. vi. 15, τί οὖν; ἁμαρτήσομεν, *shall we sin* (al. ἁμαρτήσομεν); vi. 2. πῶς ἔτι ζήσομεν, *how can we yet live?* &c.”—*Gr. d. N. T.*—TR.]



ther." The singular *ὁ ἀδελφός* is either to be taken collectively (see Winer, p. 148<sup>a</sup>), or as seems better, to be explained thus, that of two parties only one is named, inasmuch as both are alike in this, that they are Christians. In this case we must supply *καὶ τοῦ ἀδελφοῦ*, either mentally, or, as some will, in the text.

6. ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων.—At first sight the antithesis introduced by *ἀλλὰ* would seem to lie in the last words *ἐπὶ ἀπίστων*. Thus the apostle had said in verse 5, "Can then no one among the Christians decide the litigation?" In verse 6 he adds, "This at least with you is not the case, *but* ye go to law before the unbelieving." That this, however, is not sufficiently accurate is plain from the use of *καὶ τοῦτο*, and *this too*, which shows that the antithesis is to be found in what precedes *ἀδελφός μετὰ ἀδελφοῦ κρίνεται*. Hence it appears to me that it lies in the word *κρίνεσθαι*, *to go to law, to sue*, which is opposed to the *διακρίνειν* of verse 5, so as that the latter shall express an extrajudicial decision, one given by the arbitration of a shrewd and sagacious man (*σοφός*). According to this view the apostle brings two reproaches upon the Corinthians: the one that they went to law with each other; the other that they cited one another to

<sup>a</sup> ["A noun is frequently used in the singular with the article as a collective, for the entire class of persons or things which it denotes. (See *Glass*. I. p. 56. *Gesen*. p. 477,) e. gr. James ii. 6. *ὁμῆς ἠτιμάσαντι τὸν πτωχόν*, &c."]—*Gr. d. N. T.* —TR.]

the bar of an unbeliever. *Theophylact*: "A double evil, in that they not only went to law with a brother, but did so before the ungodly." This distinction is necessary in order to understand the particles in verse

7. ἤδη μὲν οὖν ἄλλως ἤττημα ὑμῖν ἐστὶν κ. τ. λ.—For in these words Paul exposes the former of their errors in the following manner: "It is already a crime among you (*i. e.* you are already chargeable with it as a crime) that ye have law suits among you." The latter of the above accusations might be expected to follow, but of it the apostle had already spoken above.

ἤττημα I take to be not *derelection* from a former station, but *shortcoming* from that state of excellence which ought to, and might, have existed. This would have been manifested by their abstaining from going to law with each other, and, rather as violate peace, giving up what was their right: διατί οὐχὶ μᾶλλον ἀδικεῖσθε; why not rather suffer wrong, *to wit*, than judicially prosecute for it?

8. ἀλλὰ ὑμεῖς ἀδικεῖτε κ. τ. λ.—ἀλλά is expressive of strong emphasis: Ye not only do not bear injuries quietly, but ye even of your own accord commit injuries.

9. ἢ οὐκ οἴδατε.—Trifle not with this matter; or, know ye not, &c. The caution which we have here supplied in order to bring out the full force of the ἢ, the apostle expresses in the following clause by μητλανᾶσθε, by which formula he warns them against trifling with what he is saying. Comp. Gal. vi. 7.

*Theophylact*: "He insinuates that there were some among them who were in the habit of saying, 'God is benevolent and will not punish, but will bring us into the kingdom.' He says, therefore, *Be not deceived*, for deception and mistake it is to be hoping for good things there, and at last to find there the opposite."<sup>a</sup> If it be asked why the apostle put the question *ἢ οὐκ οἴδατε*, Gal. v. 19 will furnish an excellent answer. It is there said, *φανερὰ δὲ ἐστί τὰ ἔργα σαρκός, ἅτινά ἐστι πορνεία, ἀκαθαρσία, κ. τ. λ.* He means to say that such obvious glaring sins as he mentions, in both places, need not to have their enormity, or their effect in blocking up the way to the heavenly kingdom pointed out.

11. *καὶ ταῦτά τινες ἦτε*.—The majority of interpreters explain these words as Winer does, p. 140 and p. 480: "Ye were of such sort, *ex hoc genere fuistis*;" and are of opinion that *τινές* is added for the sake of softening the *ταῦτα ἦτε*: and such were ye in part; so that *ταῦτα τινες ἦτε* stands for *ταῦτα ὑμῶν τινες ἦσαν*. But to introduce a softening word here is not for the advantage of the apostle's argument; and, throughout the entire epistle, it is his custom to speak generally, leaving it to the common sense of his readers to except those who were exceptions: thus *e. gr.* he says above, *ἔτι γὰρ σαρκικοί ἐστέ*: and so also *ὑμεῖς* (not *ὑμῶν τινες*) *ἀδικεῖτε, ὑμεῖς ἀποστρεφεῖτε*, &c. Besides it

<sup>a</sup> Ἐγκαῦδα αἰείττιται τινες παρ' αὐτοῖς ὄντας, οἱ ἔλεγον, ὅτι φιλάνηθρωπός ἐστιν ὁ Θεός, καὶ οὐ κολάσει, ἀλλ' εἰς τὴν βασιλείαν εἰσάξει. Φθὴν οὖν, μὴ πλανᾶσθαι· καὶ γὰρ ὄντως ἀπάτης ἐστί καὶ πλάνης· ἐλπίζειν ἐγκαῦδα χρηστὰ, ὡσαῦτα καὶ τῶν ἰστανίων ἐπιτυχίῳ.

would be a violent interpretation to take ταῦτα ἦτε in the sense of *hi fuistis*. It, therefore, appears to me that ταῦτα τινες are to be taken together as equivalent to τοιοῦτοι, analogously to the Latin *id genus homines*. Paul intends to intimate that he has not anxiously selected the vices of the Corinthians, but that they, generally speaking, belonged to the class of men by whom such vices were indulged in.—The grammatical harshness of using ταῦτα for persons is however softened by the addition of τινές.

ἀλλὰ ἀπελούσασθε κ. τ. λ.—By this reference to the great grace of God which had been vouchsafed unto them, the apostle counsels the Corinthians so much the more earnestly to abstain from the works of uncleanness.

Respecting, in the first place, the form ἀπελούσασθε, it would appear that Usteri is of opinion that the reflex sense is to be retained; for he says: “Synonymous with ἀπεκδύσασθε τὸν παλαιὸν ἄνθρωπον is ἀπολούσασθε, 1 Cor. vi. 11, (Comp. Eph. v. 26), which word is coupled with ἀγιάζεσθαι, and contains a reference to baptism,” p. 230. In this case we should have to translate: “Ye permitted yourselves to be washed.” But the following forms ἡγιάσθητε and ἐδικαιώθητε, which can hardly, either in point of grammar or sense, be made to bear a reflex signification, would seem to indicate that ἀπελούσασθε must also be taken in a passive sense. Winer, in treating of this subject, (p. 210.<sup>a</sup>) omits to notice the passage before us. Compare Matthiæ, *Gr. Gr.* § 496, 8.

<sup>a</sup> [“ Although the signification of the middle voice is suffi-

The word ἀπελούσαθε here refers to what is called, Tit. iii. 5, λουτρὸν παλουργυσίας and Ephes. v. 26, λουτρὸν τοῦ ὕδατος ἐν ῥήματι. The phrase in Titus is coupled with ἀνακαίνωσις πνεύματος ἁγίου, *renewal through the Holy Spirit*, as here the word before us is connected with ἁγιασθῆναι. Why also the verb δικαιωθῆναι should be added, is well shown by Calvin, whose comment upon the whole passage seems to give the Pauline sense of it so clearly that I subjoin it: "He employs three words for the expression of one and the same thing, in order that he might the more effectually deter them from rolling back to the place whence they had emerged. Although, however, these three have a reference to the same thing, yet in their very variety there lies a great force; for the antithesis of ablution and defilement, of sanctification and pollution, of justification and arraignment, are to be understood; as if he would have it inferred that having been once justified it behoved them not to lay themselves under a new accusation; having

ciently definite, yet we find that tenses peculiar to the middle are even by the best authors used with a passive signification, as the *future* (Monk ad Eurip. Hippol. p. 177, [ed. Angl.] Poppo ad Thuc. I. p. 192), much seldomer, and with considerable doubt, the *Aorist* (d'Orville ad Chariton. p. 358. Matt. ad Eurip. Hel. 42). In the New Testament we find this usage: Gal. v. ii, ἐφίλει καὶ ἀποκόψονται οἱ ἀναστῶντες ἡμᾶς, though even here the middle sense might be retained, (see my *Comment. ad loc.*), 1 Cor. x. 2, καὶ πάντες ἰβαπτίσαντο, where it will not do to say 'They all allowed themselves to be baptised' (received baptism with consciousness, &c.)"—*Gram. d. N. T.*—TR.]

been sanctified, not again to profane themselves; having been washed, not to disgrace themselves with new defilements, but rather to endeavour after purity, to abide in true sanctity, and to abominate former pollutions.<sup>a</sup>

The words ἐν τῷ ὀνόματι, down to ἡμῶν are to be joined not with ἐδικαιώθητε merely, but with all the three verbs. *Œcumenius*: "All these, says he, belong to you in the name of Christ and by the Holy Spirit." *Calvin*: "With justice and elegance he distinguishes between the offices [of Christ and the Holy Spirit]; for the blood of Christ is the procuring cause of our purification [Rom. v. 9, δικαιωθέντες ἐν τῷ αἵματι αὐτοῦ, Eph. i. 7. Col. i. 14], inasmuch as it is through his death and resurrection that righteousness and sanctification come to us. But since atonement made, and righteousness acquired by Christ, can avail those only who are made partakers of these blessings by the power of the Holy Spirit, he properly unites the Spirit with Christ. Christ is thus the fountain of all good to us, from him we obtain all; but Christ himself, with all his

<sup>a</sup> Tribus vocabulis utitur ad rem unam exprimendam, quo magis eos deterreat, ne rursus eodem revolvantur, unde exierant. Quanquam ergo haec tria eodem spectant, in ipsa tamen varietate latet magna vis: sunt enim subaudiendae antitheses ablutionis et sordium, sanctificationis et pollutionis, justificationis et reatus: nempe ut semel justificati ne sibi novum reatum accersant: ne sanctificati se iterum profanent: ne abluti novis inquinamentis deforment, sed potius studeant puritati, maneant in vera sanctitate, priores sordes abominentur.

blessings, is communicated to us by the Holy Spirit. For by faith we receive Christ and have his graces applied to us: but the author of faith is the Spirit."<sup>a</sup>

The phrase ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ is too superficially explained by Grotius, when he says: *per doctrinam Christi, quæ doctrina per Spiritum obsignatur*. More correctly Beza had previously given it: *i. e. in Domino Iesu. Nomen enim Domini Iesu ex Hebraeorum phrasi nihil aliud quam ipsum Dominum Iesum declarat hoc loco*. It is not sufficient, however, for the illustration of this matter to refer merely to the Hebrew usage, for the Heb.  $\text{יְהוָה}$  requires to be itself explained. Winer (*Simonis Lex.* p. 993), says:  $\text{יהוה}$   $\text{יְהוָה}$  *sexcenties significat (non ipsam Dei naturam, qualis per se est, sed) numen Jovæ, quatenus ab hominibus cognoscitur, colitur, celebratur*. It thus appears that the word is not pleonastic, but expresses that peculiar idea which has

<sup>a</sup> Καὶ ταῦτά, φησι, πάντα ἐπαρξεν ἡμῖν ἐν τῷ ὀνόματι τοῦ Χριστοῦ καὶ ἐν τῷ ἁγίῳ πνεύματι. Calvinus: Proprie et eleganter distinguit inter officia. Nam sanguis Christi purgationis nostræ materia est: ex ejus morte et resurrectione justitia et sanctificatio nobis contingit. Sed quia purgatio per Christum facta et justitiæ acquisitio nihil prodest, nisi iis qui Spiritus sancti virtute istorum bonorum participes fuerint facti: merito Spiritum conjungit cum Christo. Christus ergo nobis omnium bonorum fons est, ab ipso omnia obtinemus: sed Christus ipse cum omnibus suis bonis per Spiritum nobis communicatur. Fide enim recipimus Christum et ejus gratiæ nobis applicantur. Fidei auctor, Spiritus.

been already noticed under ch. i. 2. A diligent collection of usages of the word in the New Testament will be found in Er. Schmidt's annotation on Matt. x. 41, and in Wahl's *Clavis*, ii. p. 165.

ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.—On the formulæ ἐν Χριστῷ, ἐν Θεῷ, ἐν πνεύματι Θεοῦ, &c., see Winer, p. 332 and 333.\*

12. Πάντα μοι ἔξεσιν, ἀλλ' οὐ πάντα σύμφερον.—The connection with what goes before is this: In exculpation of these crimes, some one may plead Christian liberty; but therein would he greatly err; for even in matters of indifference (*in adiaphorīs*, such as *meat*), this must not be abused, how much less in regard to matters which *in themselves* are improper, such as those above mentioned.

In the words πάντᾳ μοι ἔξεσιν the apostle employs the first person, to denote something that was applicable to *all*, as in Rom. vii. 18, &c. With respect

\* [*is* is used of the *instrumenti* or *means*, not only (as in the better Greek *prossists*, see Buttmann *ad Philo.* p. 69; Boeckh *ad Plat.* II. p. 487, &c.), where it may be rendered without impropriety by *in*, as *in πνεύματι*, &c., but also where this is not the case, and where in Greek the dative simply should be used, as ἀκουσίμως *in* ἁμαρτίᾳ, Apoc. xvii. 16, &c.—With names of persons, Matt. ix. 36. Acts, xvii. 31. Except from this the formulæ *in* Χριστῷ, *in* Κυρίῳ, almost universally; indeed, as a general rule, *in* is nowhere used (with names of persons) for *διὰ*. The latter denotes simple instrumentality, which may be even of an external nature; while *in* always refers to the internal and spiritual, and expresses, at the same time, the ground on which the act of instrumentality rests: ζῆν *in* Θεῷ is something more than ζῆν *διὰ* Θεοῦ.”—*Gr. d. N. T.*—Tr.]



to the interpunctuation, some, as Theodoret, put a point of interrogation after ἔξεστιν, in which case the passage must be explained thus: Some one may perhaps say, "Are all things lawful?" To such an one it is to be replied, "But all are not expedient." By the latter words, and those which follow ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος, Paul intimates two considerations, by regard to which Christian liberty is to be regulated; in the first place all must be done for the benefit and edification of the church (comp. x. 23,) or, in other words, nothing must be done to give offence; and, secondly, Christians must so use the goods of life as to be at all times their master, and be able immediately to relinquish them for the sake of a higher object.

The paronomasia in ἔξεστιν and ἐξουσιασθῆσθαι is expressed by Erasmus (and after him by Calvin) thus: *Omnium mihi potestas est: at ego non redigar sub ullius potestatem.*

13. Paul would intimate that this Christian liberty exists only in reference to things indifferent, and for this purpose he gives an instance of the latter: meats are for the stomach (there they are to be digested); the stomach for meats (*i. e.* the stomach is that part of the body which is appropriate to the reception of food for the nourishment of the whole), but both of these are entirely things of earth, and come to an end at death. Thus they belong to the *adiaphora*. It is otherwise, however, with fornication; this can by no means be brought under this head. In it man's entire physical being is involved (for he that is join-

ed to an harlot is one body with her, verse 16); but the physical being (as the *basis* from which the higher individuality of men is evolved) ought to be consecrated to the Lord, and in return may be governed by him as the head of its members. Wherefore God will give to the body also an imperishable essence, even as he hath raised the Lord himself.

Such seems in general to be the meaning and course of the apostle's argument. Only a few interpreters have brought these out with sufficient strictness.

The majority of the older Greek interpreters (Chrysostom, several quoted by Ecumenius, further on Theophylact, &c), take *γαστήρ* as synonymous with *γαστριμαργία* and *ἀδδηφαγία*; but on this view there is no establishing a connection in the reasoning. The whole passage seems to have been best interpreted by Melancthon, Balduin, and J. C. Wolf. The first says: "Meat for the belly, and the belly for meats: but both these God shall destroy; *i. e.* foods and the belly which pertains to mortal life, are things about to perish; they pertain not to the righteousness of the Spirit, or to conscience, nor are they the elements of light or eternal righteousness in the mind, nor do they impede the Holy Spirit. They are, therefore, things indifferent. These things are granted. But with fornication the case is different, it is a contamination of the persons contrary to the divine will, and consequently tears aside from God the consciences of both, and makes them guilty. Hence, says Paul, the body is not for fornication, but for the Lord, *i. e.* the belly has been formed for such meats as nature

requires indiscriminately. But the body, or the person, has been destined to the service of God, who hath forbidden wandering lusts, and is dreadfully incensed by the indulgence of them. Wherefore, since the person should be the property of God, let it not give way to confused lusts in contempt of the divine appointment, as did Nero, the Ptolemies, and an immense multitude of men. The meaning of Paul will be more clear if we render *σῶμα*, by *person*, in which sense it was used by the ancient Greeks. Paul wishes to speak of the destined use of the person."<sup>a</sup> With respect to the latter remark, it may be observed that, though *σῶμα* may not be taken as exactly equivalent to *person*, but as the word which expresses the *entire corporeity* of men, yet here it has the meaning we have above given.

<sup>a</sup> *Esca ventri, et venter escis : deus hunc et hanc destruet, i. e. cibi et venter serviens vitæ mortali sunt res periturae nec pertinent ad justitiam spiritus aut conscientiam, nec sunt lucis aut justitiæ æternæ initia in mente, nec impediunt Spiritum sanctum. Ideo sunt adiaphora. Haec concessa sunt. Sed scortatio dissimilis est, quæ est personarum contaminatio contra voluntatem dei, ac propterea duorum conscientias a deo avellit et reas facit. Ideo Paulus dicit : corpus autem non scortationi, sed Domino serviat, i. e., venter creatus est ad cibos naturæ convenientes sine discrimine. Sed corpus seu persona ordinata est, ut deo serviat, qui vagas libidines prohibuit, et horribiliter iis irascitur. Ideo quum persona jam propria dei esse debeat, non faciat libidinum confusions, spreto ordine dei, sicut fecerunt Nero, Ptolemaei et ingens multitudo hominum. Erit autem magis dilucida lectio Pauli, si *σῶμα* intelligas de persona, ut olim loquebantur Græci. Et vult Paulus de usu ordinato personæ loqui.*

Balduin, among other things, says: "He distinguishes fornication from meats: these may be used indifferently, that not at all. For God hath not given to man a body, or elegance and soundness of body, that he may indulge in lusts, as the mob of brutish men imagine, who think that the flower of the body is to be used, and that beauty is given in vain if it be not devoted to pleasure. In opposition to this, the apostle would affirm that the body has been destined to God; that its flower, its strength, its soundness, its elegance, and other gifts, may be devoted to his honour and service; as, in return, the Lord governs the body, and, sometime or other, exacts an account from man of what he has received."<sup>a</sup> Lastly, Wolf: "The object of the apostle, in this place, is to dissuade the Corinthians from the practice of impurity and licentiousness, for which he takes occasion, from the incest of a most wicked man. Such practices some, on the plea of Christian liberty, had dared to rank among things indifferent. Against such the apostle contends, first, shewing that, even in the case of things indifferent, as, for instance, the

<sup>a</sup> Distinguit scortationem a cibis: his indifferenter uti licet, illa non item. Non enim ideo dedit deus homini corpus aut corporis elegantiam ac sanitatem, ut libidinibus indulgeat, sicuti vulgus hominum pecuinorum putat, utendum esse flore corporis, pulchritudinem non frustra datam, sed ad voluptatem: non ita, vult dicere apostolus, sed domino destinatum est corpus, ut ejus florem, robur, sanitatem, elegantiam et cetera dona in honorem et ad servitia domini usurpemus: sicuti vicissim dominus corpori imperat et rationem usurpati corporis aliquando ab homine exigit.

use of meats, it behoved each to act cautiously and providently, not rashly or without consideration; and, next, admonishing them gravely that fornication could by no means be ranked among the things indifferent, since, by it, was contaminated that body which was the Lord's, and which, at some time, was to be raised again."<sup>a</sup>

It yet remains to make a few remarks upon particular expressions and constructions. It is plain that there is not in verse 13, as some have supposed, an ellipsis of *ἀνήκει*, or some such word: there is only an omission of the substantive verb with *βρώματα* and *κοιλία*. The relation is thus, as generally as possible, expressed, and more in accordance with the connection; as in like manner, in a subsequent passage, *καὶ ὁ κύριος τῆι σώματι*.

On *καταργήσει* Theodoret remarks;—"It behoves thee to know that the end shall take away also these things; for after the grave, food is useless to man, and the life that is to come hath none of these things, inasmuch as since, according to the word of the Lord, they neither marry nor are given in mar-

<sup>a</sup> Apostoli h. l. institutum est, ab impurae et illicitae veneris cujusque usu avocare Corinthios, accepta ex incestu hominis flagitiosissimi occasione. Illum enim nonnulli, libertatem christianam causati, inter adiaphora numerare ausi erant. His occurrit apostolus, ostendens primum et in rerum indifferentium, v. c. ciborum usu unumquemque caute et provide non autem temere et inconsiderate versari debere, deinde vero graviter monens, veneris usum in adiaphorum numero omnino non esse collocandum, quum eo contaminetur corpus, quod domini sit, quodque aliquando sit resuscitandum.

riage, so they neither eat nor drink. The word *καταργήσιν* is used prophetically."<sup>a</sup>

On the words *τὸ δὲ σῶμα οὐ τῆς πορνείας ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι*, Theophylact remarks: "The body has been formed, not that it may live in luxury and fall into fornication, but that it may follow Christ as its head, and that Christ, again, as its head, may rest upon it."<sup>b</sup>

14. *ὁ δὲ θεὸς κ. τ. λ.*—The resurrection is here referred to, as I have said, to intimate that the animal life of man, when it is dedicated to the Lord, instead of being entirely due to destruction, contains the germ of a higher life, to which God, as he hath raised Christ, shall also raise believers.

*διὰ τῆς δυνάμεως αὐτοῦ.*—These words seem to refer as well to *ἡγεῖς* as to *ἐξεγερεῖς*. This *δύναμις* is the might of spirit over nature; it is called, Rom. vi. 4, *δόξα τοῦ πατρὸς*, because the Father was *glorified* in that he raised the Son (the word *δοξάζεσθαι* being taken in the same sense in which it is used by Christ in John).

15. *ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ κ. τ. λ.*—The

<sup>a</sup> προσήκει ιδίαισι σι, ὅτι καὶ ταῦτα λήψεται τίλος. μετὰ γὰρ τὸν τάφον περιττὰ τοῖς ἀνδράσιν τὰ βρώματα, καὶ ὁ μίλλον δι βίος ἔχει τοῦτων οὐδέν. ἄσπις γὰρ οὐ γαμοῦσιν οὐδὲ γαμίσουσται, κατὰ τὴν τοῦ κυρίου φωνήν, οὕτως οὐδὲ ἐσθίουσιν, οὐδὲ πίουσιν. τὸ δὲ καταργήσιν προφητικῶς τίθει.

<sup>b</sup> τὸ δὲ σῶμα οὐ τῆς πορνείας, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· τὸ σῶμα οὐ διὰ τοῦτο πίπλαται, ἵνα τευφῶ καὶ εἰς πορνείαν ἱμπέστη· ἀλλ' ἵνα τῷ Χριστῷ ἀπολουθῆ ὡς κεφαλῇ αὐτοῦ, καὶ αὐτὸς ὁ Κύριος ὡς κεφαλὴ ἰσικάθηται αὐτῷ.

greater part of interpreters, even the most ancient, are of opinion that ἀραῖς is here used with an essential emphasis; *auferens igitur membra, quae sunt Christi, Christo, &c.* This, however, does not seem to lie in the words; ἀραῖς, indeed, is not superfluous, but it appears rather to be used, like the Heb. לְקַח (see Simonis' *Lex.* p. 535, ed. Winer), not so much to mark the idea of abstraction or taking away, as that of considerateness (and therefore greater guilt) of action: "Shall I take the members of Christ and make them the members of an harlot."

16. ἐν σῶμα ἔστιν—to wit, *with her.*—ἔσονται κ. τ. λ.—The passage will be found Gen. ii. 24. There, indeed, it is used of married persons (and in reference to the same it is elsewhere quoted in the New Testament), but of them only in respect of their carnal coition, and consequently it may be also applied to intercourse with a harlot. Nor does the apostle quote this passage without an end; his object is to show that this reprehensible intercourse is not to be ranked *in adiaphoris*. But this follows from the train of thought: As the highest moral bond, that of marriage, has its fulfilment in this intercourse, so when, without marriage, it is indulged in, it is not a matter of a slight passing nature, but has an *essential* influence upon the individuals.—With regard to the grammar, it may be remarked, that ἔσονται εἰς σάρκα μίαν is an instance of the *constructio praeagnans*, analogous to the Heb. וְהָיוּ לְבָשָׂר אֶחָד. See Winer, p. 338 and 481.

17. ὁ δὲ κολλώμενος τῷ κυρίῳ, ἢν πνεῦμά ἐστιν.—*Gradatio a minori ad majus*. In that licentious intercourse there was only an union of body; a spiritual union can take place only where the ground-work is moral. The union of Christians with Christ, however, is a spiritual union; for the spirit is the identity of the subjective and the objective, and where the spirit of the Lord is, there the one-sided Subjectivity, which is purely of a selfish nature, is abolished. Comp. John iii. 6, sqq., and the many passages in that evangelist, where Christ speaks of his oneness with his people.

18. πᾶν ἁμάρτημα κ. τ. λ.—The majority of interpreters are too subtle here, for, imagining that what Paul adduces in this verse as the *nota characteristic* of lewdness is true also of other vices, of drunkenness, for instance, they labour hard to bring an accordant meaning out of the apostle's words. The simplest mode of viewing the passage seems to be, to admit, on the one hand, as the Scholiast (edited by Matthäi) has already observed, that "it is customary with any one who is anxious to destroy a particular offence, to magnify it above every other;"<sup>a</sup> (so also Bengel and Semler); and, on the other, to remember that fornication is in reality a sin against a man's own body, in that he thereby becomes one body with her who hath submitted herself as the instrument of lust.

<sup>a</sup> Ἰδοὺ παντὶ τῷ ἰξᾶσαι τι ἁμάρτημα βουλόμενῳ, τὸ προκείμενον πάντων τῶν ἄλλων ὑπερβαίνειν.



ὁ ἰάν ποιήσῃ.—On the use of ἰάν for ἄν, see Winer, p. 257.<sup>a</sup>

19. οὐδ' ἔχετε.—Winer, p. 141 and 432.<sup>b</sup>—καὶ οὐκ ἴστέ ἑαυτῶν.—*Non estis vestri juris*, as Beza interprets it; ye belong no more to yourselves; ye dare not fulfil your own will, but must in all things submit yourselves to the spirit of Christ. *Calvin*: “Argument the second is, that we are not in our own power that we should live according to our own will, for the Lord hath purchased us for himself, having paid the price of our redemption. Similar to this is Rom. xiv. 9, *to this end Christ both died and rose again, that he might reign over the living and the dead.*”<sup>c</sup>

<sup>a</sup> [“ In the text of the New Testament ἰάν is often used for ἄν according to the best and most numerous authorities; Matt. v. 19 (not vii. 9); viii. 19, &c.; as also not unfrequently in the Codd. Auct. Gr. Recent philologers write it invariably ἄν on this account (see Schaefer *ad Julian*, p. v. Hermann. *ad Viger*, p. 835, &c.); but this has not yet been followed by editors of the New Testament. In fact, the use of ἰάν for ἄν may have been a peculiarity of the later common speech (if not also of the earlier), resembling, probably, our *at any time*, in relative clauses: *what at any time should happen.*” *Gr. d. N. T.*—TR.]

<sup>b</sup> [“ According to a well known construction, the relative pronoun, which, in consequence of the governing verb, should be in the accusative, is attracted by the oblique case of the preceding noun with which it is in logical connection, so as to assume the same case itself.”—*Gr. d. N. T.* See also note on ch. i. v. 19.—TR.]

<sup>c</sup> *Secundum argumentum, non esse nos in potestate nostra, ut arbitrio nostro vivamus, quia Dominus soluto redemptionis nostrae pretio, nos sibi acquisiverit. Simile est Rom. xiv. 9 :*

20. ἐν τῷ σώματι ὑμῶν.—“ By means of your entire physical being.” As the apostle is here speaking throughout of this part of our system, the words which follow : καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ, seem to be a later addition, and are properly omitted by Griesbach and Lachmann.

in hoc mortuus est Christus et resurrexit, ut vivis et mortuis dominetur.

## PART THIRD.

IN WHICH THE APOSTLE ANSWERS CERTAIN QUESTIONS THAT HAD BEEN PROPOSED TO HIM BY THE CORINTHIANS, AND GIVES DIRECTIONS AS TO THE AVOIDANCE OF SEVERAL ABUSES IN REGARD TO DIVINE WORSHIP.

### SECTION FIRST.

CHAP. VII. VER. 1—40.

To the question respecting the comparative eligibility of a married and an unmarried life, the apostle answers, generally, that though celibacy be in itself good and desirable, yet as it gives occasion to transgression, it is to be avoided, and for the same reason that married persons ought not to neglect their connubial obligations, (1—7). The apostle next gives directions respecting the condition of virgins and widows, and also respecting the relation sustained by married persons of different religious sentiments towards each other (8—17), and intimates that each should remain in that condition in which he may have been when called to Christianity (18—24). He then returns once more to the question respecting marriage, and counsels the unmarried to remain single on account of the perils by which the Christians were threatened (25—35), at the same time intimating that all these directions were to be regarded in the light rather of advices than of commandments (36—40).

### CHAPTER VII.

1. *περὶ δὲ ὃν ἐγγράψατέ μοι, καλὸν κ. τ. λ.*—With respect to that concerning which ye wrote to me,

*ἰσθὶς γέ* that, &c. Such abrupt introductions of the contents of the predicate clause, without the intervention of an introducing verb; as might have been expected, are common not only in the New Testament, but also in profane writers. In the passage before us Luther supplies the ellipsis, "thus I answer" elsewhere; as for instance Rom. xi. 18, "thus know thou." Of profane writers, it is sufficient to adduce, from the Greek *Hóm. Odys.* I. 292; from the Latin *Cic. Arch. poet.* § 2; *Caes. B. G. I.* 35.

*καλὸν ἀνθρώπῳ γυναικὸς μὴ ἀγγεῖσθαι.*—It is plain that this declaration, as already hinted in the Introduction, is not to be understood absolutely and as for all times, but in immediate reference to the times in which it was uttered; so that in this place the word *καλὸς* does not denote the absolute-moral. Calvin has already well remarked: "It is further to be observed what he understands by the word *good*, when he declares that it is good to abstain from marriage, in order that we may not fall into the error of contending that the marriage union is an evil, as happened to Jerome, more, however, (as it appears to me) in the heat of controversy than from ignorance. His inference is this: If it is good not to touch a woman, it is bad to touch one. Paul, however, does not use *good* here in that sense in which it is opposed to *bad* or *vicious*: he only shows what is expedient on account of the many troubles, vexations, and cares that await those who are married. Besides, we must always keep in view the limitation which he subjoins. Nothing, therefore, can be elicited

from his words further than that it is indeed expedient and convenient for a man not to be bound to a wife, provided he can be without one.”<sup>a</sup>

2. διὰ δὲ τὰς πορνείας.—“ For the *avoidance* of lewdness:” Properly “on account of the lewdness” that would otherwise have been practised. An instance of the same kind of construction, in which a thing is expressed affirmatively, which is nevertheless dependent on the supposition of a previous condition, is found in ver. 5: διὰ τὴν ἀκρασίαν ὑμῶν, “on account of your incontinency,” viz. into which they otherwise would have fallen. On somewhat analogous grounds rest the examples adduced by Matthiæ, *Gr. Gr.* p. 1308, note.

3. ἡ ὀφειλή is, as Erasmus, Grotius, and more recently Heydenreich, de Wette, and others, have given it “conjugal duty, *usus tori* ;” and the reading ὀφειλομένην εὐνοίαν, as well as the interpretation of this, or of ὀφειλήν by “due benevolence,” is quite wrong,

<sup>a</sup> Porro notandum est, quid per nomen boni intelligat, quum pronuntiet bonum esse abstinere a conjugio: ne ex adverso ratiocinemur, malum igitur esse conjugii vinculum, quod Hieronymo accidit, non tam ignorantia (ut ego quidem sentio) quam contentionis fervore.—Ille ergo sic colligit: Bonum non tangere mulierem, ergo malum est tangere. Verum Paulus non accipit hic *bonum* in ea significatione, ut malo aut vitioso opponitur: sed tantum ostendit, quid expediat propter tot molestias, taedia, sollicitudines, quas conjugatos manent. Deinde spectanda est semper moderatio, quam subnectit. Nihil ergo aliud potest elici ex Pauli verbis, quam expedire quidem et commodum esse homini, non alligari uxori, si modo carere possit.

although many among the ancients, and especially the fathers, follow it. In support of what we have stated, the entire connection may be adduced; for throughout marriage is set forth as *temperamentum incontinentiae*, and in the following verse the language of the apostle is plainly directed to the subject above mentioned. Calvin's attempt to set aside this latter reason is very unsatisfactory. He says: "I am not sure whether the interpretation, *debitum conjugale*, which some would substitute for *debita benevolentia*, be suitable. The reason they assign is this, that there immediately follow the words, 'the man hath not power over his own body,' &c; but it would be better to regard this as an inference deduced from the former statement. The husband and wife are, then, under an obligation to mutual benevolence; whence it follows, that neither he nor she has power over their respective bodies."<sup>a</sup> But it is highly improbable that the apostle should speak in ver. 1, 2, 4, 5, &c. of one and the same special thing, while at verse 3 he inserted a commandment of a general nature.

5. ἀποστερεῖτε ἀλλήλους—to wit, τῆς ὀφειλῆς ἐκείνης. εἰ μήτι ἂν ἐκ συμφώνου κ. τ. λ.—The ἂν here can by no means be satisfactorily rendered by our *at a time*, as

<sup>a</sup> Quod *debitam benevolentiam* alii interpretantur *debitum conjugale*, nescio an conveniat. Haec ratio eos movit, quod continuo sequitur: virum non habere corporis sui potestatem etc. sed melius quadrabit, si dicamus esse illationem ex priori sententia ductam. Sunt igitur vir et uxor adstricti ad mutua benevolentiam; inde sequitur, neque illum neque hanc habere potestatem corporis sui.

Wahl, I. p. 54, and Winer, p. 251, propose; it rather retains here its fundamental idea, whereby it expresses that the force of what is uttered depends upon a supposition, or condition. Its effect here, therefore, is to render the sentence the same as if *εἰ μὴ* were used: *εἰ μὴ*τι πρὸς καιρὸν would be simply *nisi* (except) *ad tempus*; *εἰ μὴ*τι ἂν πρὸς καιρὸν is, as Er. Schmid has already, with exquisite tact, translated it, *ne fraudate vos invicem, nisi si quid*, (this *quid* by which τῖ is properly rendered, is the *at a time*, which some have incorrectly tried to find in ἂν) *ad tempus* in eum finem fiat, *ut vacetis* [*jejunio et*] *precibus*.—For the rest *προσευχή* here is expressive not of a single act of prayer, but of a season dedicated to spiritual exercises.

καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε κ. τ. λ.—*Theophylact*: “Respecting your coming together again, I speak, says he, not as giving a law, but lest Satan should tempt you, viz. to fornication. And since it is not the devil who is by himself the author of fornication, but principally our own incontinence, he adds διὰ τὴν ἀκρασίαν ὑμῶν. For this is the cause even of our being tempted by the devil.”<sup>a</sup>

6. Τοῦτο seems here to refer not merely to what immediately precedes, as many interpreters suppose, but to the whole of the preceding verses of the chap-

<sup>a</sup> Τὸ πάλιν συνέχεσθαι, [for ἦτε he reads συνέχεσθε, as far as the meaning is concerned synonymous] ὑμᾶς, φησιν, οὐ νομοθετῶν λίγω, ἀλλ’ ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς, εἰς πορνείαν δηλαδή. Ἐπὶ δὲ ὁ διάβολος οὐ καθ’ ἑαυτὸν αἴτιος τῆς πορνείας, ἀλλὰ προνομήνως ἡ ἡμῶν ἀκρασία, ἐπήγαγε, διὰ τὴν ἀκρασίαν ὑμῶν. Αὕτη γὰρ ἡ αἰτία τοῦ καὶ τὸν διάβολον πειράζειν ἡμᾶς.

ter. "These various prescriptions respecting marriage I give you not as commands, not as a law, but by permission; *i. e.* you will learn from them not what you *must* do, but what you *may* do. My own opinion, indeed, is (ver. 7), that where a man can, he should refrain from marriage as I do; but every man has his own gift from God; *i. e.* God has constructed the temperament of one man in one way and of another in another."

7. *Θέλω*.—On this indicative see Winer, p. 233.<sup>a</sup>

*ὡς καὶ ἑμαυτὸν*.—The *καὶ* after a comparison is pleonastic. Winer, p. 487.<sup>b</sup>

*χάρισμα* is here to be understood generally, in the sense of a gift from God, not in the special acceptance which it bears in a subsequent part of this epistle, of a *spiritual gift*.

*ὃς μὲν—ὃς δέ*.—Winer, p. 123.<sup>c</sup>

<sup>a</sup> ["1 Cor. vii. 7, *Θέλω* here is not, as Pott supposes, used for *Θέλωμι* or *ἠθέλω*. He really has the wish, for he fixes his attention only on the profit thereby accruing to Christians, and not on the practicability of the thing. In reference to this latter he must, indeed, have said, *I could wish, velim or vellem*."]—*Gr. d. N. T.*—TR.]

<sup>b</sup> ["After a particle of comparison *καὶ* is often used pleonastically; 1 Cor. vii. 7. Acts xi. 17. Xen. Cyr. IV. 21. See Poppe *ind. ad Xen. Cyrop. et Anab.* What Palairer (*Observ.* p. 391, *sqq.*) adduces from Dio Cassius refers to another matter."]—*Gr. d. N. T.*—TR.]

<sup>c</sup> [Instead of *ὃ μὲν . . . ὃ δέ* "the relative is often used, 1 Cor. xi. 21, *ὃς μὲν πινῶ ὃς δὲ μεθύει*, Matt. xxi. 35. *ὃν μὲν ἴδουσαν, ὃν δὲ ἀπίκτινας*, &c. Comp. *Polyb.* I. vii. 3. *Thuc.* III. 66. See Hermann. *ad Viger*, 728."]—*Gr. d. N. T.*—TR.]



8. Δέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις κ. τ. λ.—These words are closely connected with the first clause of ver. 7, for the words ἀλλ' ——— οὕτως are parenthetical. The δὲ is consequently the particle by which the resumption and continuation of the subject is indicated. See Winer, p. 371, b.<sup>a</sup>—The word ἀγάμοις may be used of persons either married, or of persons who are widowers; here it is apparently used in the latter special sense, to correspond with the fem. χήραις. It is also used, ver. 11, of women who are separated from their husbands.

ὡς κήγιά—Some have attempted to deduce from this, that Paul himself was a widower; but this does not necessarily follow, for he might compare himself with widowers, inasmuch as both were unmarried.

9. ὡς ἐγκρατεῖσθαι.—These two words are to be regarded as one, so that ὡς ἐγκρατεῖσθαι is to be rendered by *intemperantem esse*. See Winer, p. 404.<sup>b</sup>

10. παραγγέλλω, ὡς ἐγώ, ἀλλ' ὁ κύριος.—The ὡς

<sup>a</sup> [“ δὲ is often used where something new (or *different* from what precedes, though not strictly opposed to it) is introduced, especially if it be an illustration (Matt. xxiii. 5. Rom. iii. 22, sq.) or a correction (in this case μᾶλλον δὲ is stronger); hence after a parenthesis, and, generally, where the interrupted train of thought is resumed (Herm. *ad Vig.* 846), 2 Cor. x. 2.”—*Gr. d. N. T.—Tr.*]

<sup>b</sup> [“ According to Hermann (*ad Vig.* p. 855) εὖ εὖ is used in the Greek writers where εὖ must be so closely joined with some following word, that it shall form with this word one idea. This word is not necessarily a verb, but may be any word of the clause, though it is with the verb commonly that the conjunction takes place, &c.”—*Gr. d. N. T.—Tr.*]

ἐγώ is subjoined as in some degree corrective of the first person in *παραγγέλλω*, “not of my own wisdom, but as declaring the command of the Lord.” Moreover, as Usteri has well remarked, the apostle here does not distinguish between commandments proceeding from himself and those proceeding from divine inspiration, but between what he was commissioned to teach for the first time, and what was already known by tradition.

γυναῖκα ἀπὸ ἀνδρός μὴ χωρισθῆναι—ἀφιέναι.<sup>a</sup>—He begins with the women, forbidding them to separate themselves from their husbands (for *χωρισθῆναι* is here used in a middle sense; Winer, p. 214): and then he enjoins upon the men not to leave or repudiate their wives. Respecting the former, Christ himself gave no *express* recorded direction, but said only, Mark x. 11, that a woman who had been divorced from her husband, and had married another, was guilty of adultery; and, moreover, in the same chapter, verse 9, that what God had joined man must not separate. With regard to the latter, however, he has himself, Matt. xix. 9, (and v. 31), expressly laid

<sup>a</sup> On this infinitive after *λίγων*, &c., see Winer, p. 265. [“After verbs of *saying, asserting, believing*, the inf. sometimes expresses of that respecting which the statement is made, not that it *is*, but that it *ought to be* (inasmuch as in these verbs the idea of a wish, or a command, is involved, see Elmsley *ad Soph. Oed. Tyr.* p. 80. Matthiae, II. § 533), as Acts xxi. 21, *λίγων, μὴ περιτίμνουν αὐτοὺς ἵνα*, ‘he said they ought not to circumcise their children.’ Comp. Diog. L. viii. 2. 6, &c.”—*Gr. d. N. T.*—TR.]

down the command of the apostle, in affirming that, upon no ground short of adultery is divorce to be permitted; thus giving his verdict in favour of the interpretation of Deut. xxiv. 1, contended for by the school of Shammai.

*εάν δε και χωρισθῆ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω.*—The *και* is emphatic; “if she, indeed, must separate herself.” In Deut. xxiv 2—4, it is enacted that the woman who leaves her husband and marries another man, can never return to her former husband. Hence, says the apostle, either she must remain unmarried or be reconciled to her first husband; no middle course is allowed, such as that she might be married to a second, and then, in case of his death, return to her first. The second aor. *καταλλαγήτω* is to be taken in a middle sense. Winer, p. 214.<sup>a</sup>

12. *τοῖς δὲ λοιποῖς.*—“Christ had spoken of the perpetuity of the matrimonial bond only in reference to those who, on both sides, should be his disciples; respecting marriages in which one party was a Christian and the other not, nothing had been directly prescribed by him. It was of his own [divinely-guided] judgment, therefore, the apostle decided that the general principle laid down by Christ was to be specially applied to the case of

<sup>a</sup> [“In those verbs in which the reflective signification is equivalent to the intransitive, the aorist pass. is used instead of the middle. Thus, in the New Testament, *ἀπεκρίθη*, Luke xxii. 68, especially the part. *ἀποκριθῆς* Matt. xvi. 2, &c., which aor. in the sense of *to answer*, the ancients avoided, &c.”—*Gr. d. N. T.*—TR.]

unequal marriages, and derived thence the conclusion, that the nuptial bond was not broken and dissolved by the unbelief of either of the parties, unless the unbelieving party should first depart.\*<sup>a</sup> *Heydenreich after Grotius.*

οὐχ ὁ κύριος.—He does not mean that what he lays down is in any way opposed to the principle set forth by the Lord, but only that on this point he had no declaration of Christ handed down by tradition to adduce.

συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ.—If she be willing to remain with him, even though he be a Christian. We may see, from such a passage as this, how despised the Christians at that time were by the heathen, since even wives would often leave their husbands because they had been converted to Christianity. *μη ἀφίετω.*—The word ἀφίεμαι is used by Paul, of the wife as well as of the husband, not of the latter only, as Usteri thinks, p. 107.

14. ἡγίασαι γὰρ ὁ ἀνὴρ ὁ ἀπιστος ἐν τῇ γυναικί κ. τ. λ.—This place has, even from the earliest times, been variously explained ; and the general want of success

\* Christus solummodo praeceperat de matrimonio non solvendo inter conjuges, qui utraque ex parte suae futuri essent disciplinae: de iis conjugibus, in quibus alter esset Christianus, alter non, diserte nihil ab eo praescriptum erat. Suo igitur judicio existimabat apostolus, generale Christi praeceptum etiam ad conjugia imparia in specie esse applicandum monitumque derivabat ex illo, ne alterius quidem conjugum incredulitate nuptias dirimi atque dissolvi, nisi incredulus ipse prior se separaret.

in such attempts is to be traced to this, that interpreters have dragged into their explanations a subject of which there are no traces in the text, viz., baptism, and so have impeded themselves with unnecessary difficulties. The following view seems the most simple:—

In the preceding verse the apostle had said that when both parties, in an unequal marriage, were willing to remain united, it was proper for them to do so. Here, however, it might be asked, whether the conscience of the believing party might not thereby be aggrieved: whether a connection with an idolater, so close and continuous as that produced by marriage, might not defile the believer? To this the apostle answers, in verse 14: Let not this be a difficulty, have no scruples on this head, for the unbelieving man is sanctified by the (believing) wife; *i. e.* from living with the Christian woman the pernicious influence of the man's heathenism upon their marriage is, through the power of Christianity, conquered, annihilated, and overthrown.

'*ἁγιασθαι* is thus, as the older interpreters have rightly observed, not to be taken as equivalent to, "he is rendered *ἅγιος*, a Christian," for the occurrence of this is spoken of in verse 16 as only a possible result, (*τί οὐδὰς, εἰ σώσεις*); but its force may be thus expressed: "by the abounding purity of the believing party, the uncleanness of the unbelieving is overcome;"<sup>a</sup> though, perhaps, with the tacit inti-

<sup>a</sup> τῇ περισσίᾳ τῆς καθαρότητος τοῦ πιστοῦ μίξους καὶ τῆς ἁκαθαρ-

mation that in the case of such there was more hope of their ultimately becoming Christians than in the case of others, (verse 16.)

On the force of *ἐν* here, as not equivalent to *through*, see Winner, p. 332, (especially the first note), and p. 333. [See note on ch. vi. 11.]

*ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγιά ἐστιν*—The *ἐπεὶ ἄρα* with the indicative is an instance of the same construction on which we remarked at ch. v. 10. The meaning is: for otherwise (if we regard that as not the case; if we say that the husband is not sanctified in the wife) it follows that your children are unclean; but this is not the case, for they are holy. Paul argues *ex concessis*. The *ὑμῶν* can be taken only in two ways; as referring either to those who were unequally married, or to all Christians. For both views there is something to be said; for the former, that Paul is here speaking directly of those before named, (although, indeed, previously in the third and not in the second person), for the latter that *ὑμῶν* is, throughout, used perfectly generally. If we adopt the former (as Chrysostom, Theophylact, &c. have done), the meaning is: “for if the uncleanness of the unbelieving party is not overbalanced by the purity of the believing, it follows

*εἰς τοῦ ἀπίστου*. To me, however, it seems that this more general meaning of the word, is to be derived not so much, as the older interpreters think, from the form *ἁγίας* (in opposition to *ἀγίος ἐστιν*) but from the *connection*; for in itself, apart from the connection, *ἁγίας* might be very well rendered “he has become a Christian.” Comp. ch. i. 2.

that their issue are unclean, or at least only half pure."<sup>a</sup> If we follow the latter, (as de Wette, for instance, has done), the meaning is : If the close intercourse of a life of family relationship to Christians render not holy, then must all Christian children, who have not formally become Christians, and received the Holy Ghost in baptism, be regarded as unholy, which, however, they are not. The word *ἅγια* is well explained by Neander (Lib. cit. p. 141), the whole of whose remarks on this passage may be advantageously referred to, thus : " This word indicates a holy influence of communication between parents and children, through which the children of Christian parents are distinguished from those of others, so that the former may, in a certain sense, be styled *ἅγια* in opposition to the *ἀκάθαρα*."<sup>b</sup> *Chrysostom* : " Now are they holy ; that is, not unclean."

<sup>a</sup> *ὡς γὰρ οὐκ ἠδύναται τῇ καθαρότητι τοῦ πατρὸς μέρος τὸ ἕκαστον, λατρεῖν τὰ τιμωμένα ἀκάθαρα ἔστιν ἢτοι ἐξ ἡμισίας καθαρὰ.*

<sup>b</sup> [Prof. Neander regards the passage as containing " the *idea* whence infant baptism unfolds itself," though it furnishes no evidence as to the *practice* of the early church. In a note he observes, as above, that " the passage may be viewed in two ways. If, with De Wette, we understand *ὑμῶν* as referring to Christians generally, a view which the usage of the word throughout in this connection, and the employment of the plural form might render the more probable, the conclusion of the apostle will appear to be drawn from the acknowledged fact, that the children of Christians, though not incorporated with the church by baptism, were nevertheless *ἅγια* and hence would easily follow the inference we have drawn in the text. If, however, we suppose that Paul here speaks of only those who were living in a state of unequal marriage, and that he

15. *Εἰ δὲ ὁ ἀπίστος χωρίζεται, χωρίζεσθαι οὐ δεδούλωται ὁ ἀδελφός ἢ ἡ ἀδελφή ἐν τοῖς τοιοῦτοις.*—In what precedes, the apostle had been arguing on the supposition he had made in verse 12, (*καὶ αὐτὴ συνέυδοκεῖ οἰκεῖν μετ' αὐτοῦ*), viz., that the heathenish party was willing to remain: when this, however, he now says, verse 15, is not the case, let not the Christian party seek to detain the other; for this which has been recommended is no matter of *obligation* (οὐ δεδούλωται) upon Christians.—*ἐν τοῖς τοιοῦτοις* seems to be neut. *in such things*: some take it to be masc. *in reference to such men*, prop. *in their relations with such*.

*ἰν δὲ εἰρήνῃ κάλεσεν ἡμᾶς ὁ θεός. Τί γὰρ οἶδας κ. τ. λ.*  
—In these words, we have again a limitation of what immediately precedes. The apostle resumes his position, that it is better for them to remain: nevertheless God hath called us in peace; (if it be so, remain together), *for*, &c.—On the usage of *ἐν* in this place, see Winer, p. 351 :<sup>a</sup> it is the *constructio præg-*

reasons back from the holiness of the children of such a marriage to that of the entire conjugal relation,—a view more strictly in accordance with the train of thought in the context—we shall still conclude that Paul establishes the fact, that the children of Christians are holy in virtue of their connection with their parents; the holiness, however, having nothing to do with baptism, since in the case of the children of unequal marriage, baptism would, in many instances, be hardly practicable." *Geschichte der Pflanzung u. Leitung d. Christ. Kirche.*—TR.]

<sup>a</sup> [Prof. Winer having laid it down as a rule that *ἐν* is used for *eis* after verbs of motion, for the purpose of briefly expressing at once the motion itself and the result of it, viz. *rest*, e. g. *κατῆλθε ἐν Σικελίᾳ*, he came and abode in Sicily, Ael. according



*nans.* The words *ἐν εἰρήνῃ* may be also taken as a periphrasis for *εἰρηνικῶς*, in which case the meaning would be, God hath called you—in a peaceful way, as the God of peace; from which the obligation to peace resting on men would follow of course.

17. *Εἰ μὴ ἐκάστῳ κ. τ. λ.*—In these words we have once more a limitation of the former limitation: for they are directed *against* remaining and forcible retention. Paul views the subject from every point, and considers every thing, both *for* and *against*, which circumstances might suggest. The *εἰ μὴ*, (comp. Gal. i. 7), is here used like *πλὴν* elsewhere, as introductive of a limitation, arising from what is immediately to follow:—the preceding takes place, or holds true, unless (except when, except in so far as) what I am about to mention does not occur. Ignorance of this usage seems to have given birth to that reading which we find in some of the fathers. *Τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, ἢ μὴ; Ἐκάστῳ ὡς ἐμέρισεν ὁ θεός.* This reading was probably the result of some difficulty that was felt in regard to the connection of this passage with what follows; and, accordingly, they seem to have judged it best to conclude the sense with *μὴ*, and begin a new com-

to the compressed mode of expression delighted in by the Greeks, remarks, on the passage before us: "In 1 Cor. vii. 15, we have an instance of the same breviloquence which was above remarked in regard to verbs of sensuous motion; the *εἰρήνῃ* being the abiding condition in which the *κλητοὶ* must continue; nor must the use of the perfect be here overlooked." *Gr. d. N. T.—Tr.]*

mand with the words 'Εκάστω ὡς κ. τ. λ. The connection, however, seems to be as Chrysostom gives it: "These things (the relations in which they were called, *i. e.* which each of them sustained when he became a Christian), have no bearing upon the faith; be not then contentious or confused; for the faith hath set all these aside, (hath rendered them matters of indifference); in whatever calling, therefore, each was called, in that let him remain. Wert thou called having a wife? continue to retain her: do not, on account of thy faith, put away thy wife. Wert thou called being a servant? let not this trouble thee, &c."<sup>a</sup> In this way Paul takes occasion, in what follows, more fully to illustrate the point, that each ought to retain those relations under which he lay when he was called. The fundamental principle is the same throughout; viz., that Christianity has sufficient power in itself to maintain its own nature in all the external relations of life, over which it throws a character of indifference; and that, consequently, the Christian needs not too zealously and vehemently endeavour to remove the inequality attaching to them.

ἑκάστω ὡς ἐμέρισεν κ. τ. λ.—On ἑκαστος, see above, iii. 5; and Winer, p. 432.<sup>b</sup>

<sup>a</sup> Ταῦτα εἰς τὴν πίσιν οὐδὲν συντελεῖ, φησὶ μὴ τοίνυν φιλοπίκται, μηδὲ δορυβοῦ· ἡ γὰρ πίσις πάντα ἐξίβαλε ταῦτα. ἑκάστος ἐν τῇ κλήσει ἢ ἐκλήθει, ἐν ταύτῃ μείντω. γυναῖκα ἔχων ἄπιστον ἐκλήθης; μίση ἔχων· μὴ διὰ τὴν πίσιν ἐκβάλλης τὴν γυναῖκα. δούλος ὢν ἐκλήθης; μὴ σοι μελίτω κ. τ. λ.

<sup>b</sup> [See the note on ch. i 16.—TR.]

καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.—By this clause he would express the greater obligation thence arising of the command given. This view, which is the second given by Calvin, seems more simple and probable than his first, viz., “ I think that he added this in order that he might obviate the calumnies of some, who charged him with assuming more power over the Corinthians than he dared over others.”<sup>a</sup>

18. Περιτετμημένος.....μὴ ἐπισπάσθω.—Respecting clauses thus immediately and without a conjunction placed together, of which there are many instances in classical writers, both Greek and Roman, see Winer, p. 478.<sup>b</sup>

μὴ ἐπισπάσθω—to wit, τὴν ἀκροβυστίαν. *Theophylact*: εἰκὸς ἦν πολλοὺς αἰσχυνομένους τῇ περιτομῇ διὰ τινος ἰα-

<sup>a</sup> Puto hoc addidisse ut calumniis quorundam occurreret, qui eum plus sibi juris in Corinthios sumere jactabant, quam in alios auderet.

<sup>b</sup> [The remarks here referred to occur in Prof. Winer's sections upon “ spurious ellipses,” of which he says there is a vast collection in the books that commonly treat of such subjects. On the pretended ellipsis of particles, he quotes with approbation Hermann's remark, *nulla in re magis plusque errari quam in ellipsi particularum solet*, and then proceeds to expose a number of the cases of supposed ellipses. Under the head of *conjunctions* and *adverbs*, he remarks: “ Often they will have it that *ὅτι* is omitted, as e. g. 1 Cor. vii. 21, *δούλος ἐκλήθης, μὴ σοι μιλίτω*. But, it is plain that in such places there is nothing to be supplied: ‘ thou wast called when a slave, let not that vex thee;’ here the simply possible is, by a figure of speech, regarded as the actual.”—*Gr. d. N. T.*—Tr.]

τρείας ἐπὶ τὸ ἀρχαίων ἐπανάγειν τὸ ἐμπειρίτομον μόριον, ἰπιστωμένους τὸ δέγμα. The subject is also treated of by some older writers; as, for instance, by Celsus, vii. 27, which passage Grotius and others quote. Some have also referred to 1 Maccab. i. 16.

19. ἡ περιτομὴ οὐδὲν ἴστί κ. τ. λ.—*Of itself*, circumcision, as well as uncircumcision, is indifferent; such matters become important only as they are connected with the divine command, (as, indeed, circumcision was under the Old Testament economy, though under the New it is no longer so). To view the passage thus, seems to me, to give a better connection to the words than if we were to adopt the view of most of the interpreters, viz., circumcision is nothing (worthless) and the retention of the preputium is nothing; all depends upon what is the divine command; *i. e.*, before every other thing be solicitous that you keep the command of God. On this view, it is difficult to see how Paul arrives here directly at this general sentence.

After the words ἀλλὰ ἡ τήρησις τῶν ἐντολῶν τοῦ θεοῦ, Winer would supply ἴστί τι: to me it appears better to supply as above, ch. iii. 7, ἴστί πᾶν, *i. e.*, “is that on which it depends.”

20. Ἐκαστος ἐν τῇ κλήσει ..... μενέτω.—Grotius says: “We have here a *paronomasia*. For κλήσις signifies one thing and ἐκλήθη another. κλήσις is denomination; *i. e.* the condition in which the man was placed, and according to which he was denominated Jew or Greek, freeman or slave, by a metonymy frequent in the Hebrew, where נָקַדְתָּ כַּלִּיטָאִי, καλιτῶσαι,

signifies a certain *rank* or *condition*. The verb *ἐκλήθη*, however, refers to the designation of the time when any one comes to the faith.<sup>a</sup> This, however, appears too refined: Paul seems rather to have expressed himself indefinitely, and as he would affirm here the same which he has expressed in verse 24, ἐν ᾧ (*neut.*) ἐκλήθη, ἐν τούτῳ μενέτω, to have used the abstract for the concrete.

21. ἀλλ' εἰ καὶ δύνασαι . . . . . χεῖσαι.—It is asked what is to be supplied after *χεῖσαι*. The older commentators supplied *τῇ δουλείᾳ*. Chrysostom says: "Strange! where hath he placed slavery? As circumcision availeth nothing, and uncircumcision injureth nothing, so neither does slavery nor freedom; and that he may show this the more clearly from an extreme case, he says, But even if thou canst be free, use rather, *i. e.* rather be a slave. And why, pray, does he command one that had it in his power to be free to remain a slave? In order to show that slavery, so far from being injurious, is beneficial. We are not, indeed, ignorant that some affirm that the *μᾶλλον χεῖσαι* is spoken of *freedom*; and that the passage means, *if thou canst be free be so*. But if this were the meaning, the expression would be very alien from the usual manner of Paul. For when engaged in comforting the slave, and showing that he

<sup>a</sup> Est paronomasia. Nam aliud significat *κλησις*, aliud *ἐκλήθη*. *κλησις* est appellatio, *i. e.* conditio hominis ex qua appellatur Judaeus, Graecus, liber, servus, per *μετανομίαν* Hebraeis frequentante, quibus *קריבן* *καλιῖθαι* *statum* aliquem aut *conditionem* significat. Verbum autem *ἐκλήθη* pertinet ad designationem temporis quo quis ad fidem pervenit.

suffered no injustice, he would not have advised him to become free. In that case some one might have said, but if I cannot, why should I be injured and oppressed? He does not therefore say this, but, as I have stated above, in order to show that nothing more is gained by being free, he says, even if it be in thy power to be free, continue rather a slave; and then he assigns the reason, 'for he that is called in the Lord being a slave, is the freedman of the Lord. And in like manner he that is called being free, is the slave of Christ; for among those who are Christ's, he says, ye are both equal; thy master no less than thyself being the slave of Christ.'" It can-

<sup>a</sup> Βαβαί, τοῦ τὴν δουλίαν ἴθηναι; ὅσκιε οὐδὲν ὠφελιῖ ἡ περιτομή, οὐδὲ βλάβητι ἢ ἀκροβυτία, οὕτως οὐδὲ ἡ δουλεία, οὐδὲ ἡ ἰλευθερία. καὶ ἴσα διέηξεν τοῦτο ἐσφίστερον ἐκ περιουσίας, φησί· ἀλλ' εἰ καὶ δύνασαι ἰλευθερος γίνεσθαι, μᾶλλον χρεῖσαι, τουτίσι, μᾶλλον δούλει. Καὶ εἰ δῆποτε τὸν δυνάμιον ἰλευθερωθῆναι κελύει μίνης δούλον; θίλων διέξει, ὅτι οὐδὲν βλάβητι ἡ δουλεία, ἀλλὰ καὶ ὠφελιῖ. Καὶ οὐκ ἀγνωῶμην [γρ. ἀγνωοῦμην] ὅτι τινὲς τὸ μᾶλλον χρεῖσαι περὶ ἰλευθερίας φασὶν ἐρεῖσθαι, λέγοντες, ὅτι εἰ δύνασαι ἰλευθερωθῆναι, ἰλευθερωθήσῃ· καλὸν δὲ ἀπεικονίσις τῷ τρέσῃ τοῦ Παύλου τὸ βῆμα, εἰ τοῦτο αἰνίστατο. οὐ γὰρ εἰν παραμυθεύμενος τὸν δούλον, καὶ διαπνὸς οὐδὲν ἠδικημίνον, ἐκίλιουσι γίνεσθαι ἰλευθερον. ἴσατι γὰρ εἰν· τις ἴσα· τί οὐν εἰν μὴ δύναμαι, ἠδίκημαι καὶ ἠλάττωμαι; οὐ τοίουν τοῦτό φησιν, ἀλλ', ὅσκιε ἴσην, θίλων διέξει ὅτι οὐδὲν πλιον γίνεσαι τῷ ἰλευθερῷ γυνομίνῃ, φησί, καὶν κύριος ἔς· τοῦ ἰλευθερωθῆναι, μίνης δουλείων μᾶλλον. ἴσα καὶ τὴν αἰτίαν ἐπάγει, ὃ γὰρ ἐν κυρίῳ κληθείς δούλος, ἀπεικονίσις κυρίου ἴσιν· ἡμείους καὶ ὃ ἰλευθερος κληθείς, δούλος ἴσιν τοῦ Χριστοῦ. ἐν γὰρ τοῖς κατὰ Χριστόν, φησιν, ἀμφότεροι ἴσα. ἡμείους γὰρ καὶ οὐ τοῦ Χριστοῦ δούλος, ἡμείους καὶ ὃ διαπνὸς ὃ σός. Chrysostem seems to explain χρεῖσαι by δούλει, not verbally, but according to the sense, so that after χρεῖσαι the words τῷ δουλείῃ should be added; *utro servitate, be a slave as thou wast.*

not be denied that this interpretation, simple and agreeable to the connection as it is, has much in its favour, and deserves at least more respect than has been paid to it by recent commentators ; nor is it altogether clear that it was suggested by “ the ascetic spirit of later times, which formed so remarkable a contrast to that of the first Christians,” as Neander, (*Lib. cit.* p. 224<sup>a</sup>) supposes. At the same time, however, the explanation of most recent writers, according to which τῆ ἐλευθερίᾳ is to be supplied after χρῆσαι, is unexceptionable, and seems worthy of preference, partly because it brings out a meaning in accordance with the liberal views of the free-minded

So expressly Photius ap. Œcum. πίχρητο μᾶλλον τῆ δουλίᾳ. On the contrary, Theophylact, in a remarkable manner, appears to take χρῆσαι without any supplement, as synonymous with δούλει, for he says : τοσοῦτον οὐ (adeo non) βλάπτει σε ἡ δουλία, ὡς μᾶλλον, καὶ εἰ δόνασαι ἰλιυθραυθῆναι, χρῆσαι, τουτίσι, δούλει, εἰς χρῆσιν σεαυτὸν ἱκθός ; “ so little art thou injured by slavery that even couldst thou be free, it is better to use, i. e. to serve, give thyself up to the use [of thy master].” Scarcely, however, can χρῆσθαι be used in this sense.

<sup>a</sup> Compare, moreover, the interpretation of Theodoret, which certainly does not belong to this class : “ Grace knows not the difference between slavery and freedom ; do not, therefore flee from slavery as unworthy the faith ; but even if thou canst obtain freedom, remain in bondage and await thy recompense. This hyperbolic mode of speaking he employs for the purpose of persuading them against escaping from bondage under a pretext of Godliness.” Οὐκ εἶδεν ἡ χάρις δουλίαν καὶ δυσποτίαν διαφεράν. μὴ τοῖνοι φύγῃς ὡς ἀναξίαν τῆς πίστεως τὴν δουλίαν. ἀλλὰ καὶ τυχεῖν τῆς ἰλιυθρίας ἢ δυνατόν, ἐπίμεινον δουλίαν καὶ πρόσμωσον τὴν ἀντίδοσιν. ταύτην δὲ τὴν ὑπερβολὴν οὐχ ἀπλῶς εἰδείσαντες, ἀλλὰ πείθον μὴ φύγῃν τὴν δουλίαν προφάσει θεοσεβείας.

Paul, and partly because the absolute command *μᾶλλον χρῆσαι* *rather use it* (the opportunity) is most easily connected with the immediately preceding *ἐλεύθερος γενέσθαι*, as Neander also has correctly remarked. Further, if the connection of the following verse (22) is to be rightly taken up, it must be joined not only with the words *ἀλλ' — χρῆσαι*, but with the whole of the 21st verse, thus: If thou art called whilst a slave, trouble not thyself on that account; although I would not say that when thou hast the opportunity of obtaining freedom thou shouldst not lay hold of it. Slavery and mastery are in themselves *adiaphora*; for every Christian is at once a freeman and a slave in Christ.

As regards the words, the formula *εἰ καὶ*, if we adopt the interpretation of Chrysostom, is to be taken as equivalent not to the common rendering *quoniam*, but to *si etiam*, (*i. e.* concessive of a simply supposed case), and is to be explained as Hermann on Viger, p. 832, has done.\* If, however, we follow

\* [“ But *εἰ καὶ* is also so used, that instead of answering to *etsi* (although) it answers to *si etiam* (even if) *i. e.* so that *καὶ* is to be joined, not with *εἰ*, but with some of those words which follow. An example occurs, *Ed. Rex. v. 305.*

Φαίβο γὰρ, εἰ καὶ μὴ κλύεις τῶνδ' ἀγγέλων,  
εἰμψουσιν ἡμῖν ἀντίτιμψιν.

*i. e.* even if thou hast not heard this from these messengers, which is very different from *though thou hast heard*. For he does not say that he has not heard, but it is possible that he may not have heard.” *Herm. Adnot.—TR.*] It does not appear necessary to limit this usage to cases where *εἰ* is joined with some of the following words, as it may also take place where *εἰ* is construed with the *entire* sentiment. This seems to be the case here.



the other interpretation, we must regard *καί* as expressing (as it does in ver. 28, *εἰν δὲ καὶ γήμης*), not certainly any concession, but the *addition* of something else, and probably also an emphasis, so that the rendering would be: Art thou called whilst a slave, let not this trouble thee; but *this also* is not to be denied, that if thou canst be free thou shouldst use the opportunity. *Calvin*: "The particle *also* has, in my opinion, no other emphasis than if he had said, if in place of slavery thou canst attain unto freedom, this will be more convenient for thee."

22. Ὁ γὰρ ἐν κυρίῳ κ. τ. λ.—For a Christian, though he may be externally a slave, is a freedman of the Lord; *i. e.* the Lord hath set him free from his own self-will, and given him the true spiritual freedom; as, on the other hand, upon the same principle, another, though outwardly free, is, through the influence of Christianity, deprived of the *false* liberty of self-will, and made to become the property of Christ.

23. Τιμῆς κ. τ. λ.—To this *true* freedom have ye been dearly (by the death of Christ, vi. 20) purchased, and this as true, Christians ye enjoy in every condition: It behoves you, therefore, not so much to strive for *outward* freedom, as to take care, lest in a *bad* sense ye become the slaves of men, *i. e.* subject your spiritual welfare to their influence. In the words *δοῦλοι ἀνθρώπων*, I cannot, with Grotius, perceive any reference to the bondage into which the teachers, of whom there is nothing whatever said here, were desirous of bringing them; it is used in antithesis to the *δοῦλοι Χριστοῦ*, v. 22:—All must be

δοῦλοι Χριστοῦ, even the slaves, though they already were δοῦλοι ἀνθρώπων, yet must they not, in a peculiar, *i. e.* a spiritual sense, be δοῦλοι ἀνθρώπων.

24. παρά Θεῷ.—These words are the positive expression for the negative μή γίνεσθε δοῦλοι ἀνθρώπων, v. 23: Abide *before* God, in the condition wherein ye were called, *i. e.* in every condition act according to the will of God, serving not men but God.

25. The apostle proceeds now to another point, respecting which, in all probability, the Corinthians had also asked his advice, marking the transition by the particle δὲ, which is frequently used in this epistle to denote simply such a transition. Between what follows, however, and what has preceded, it is possible that there may be some connection. In the preceding verse he had prescribed that each was to abide in that condition in which he was when called, and now he proceeds: But, as respects virgins, I have no express command of the Lord regarding them, yet would I advise them, if possible, *to remain as they are*. It must be confessed, however, that this attempt to establish a connection is rather forced and far-fetched.

ὧς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.—“as one whom the Lord hath judged worthy to be his faithful servant.” The apostle subjoins these words in order to give weight to his own personal opinion, as if he had said, I have not, indeed, an express commandment of the Lord, yet I think I am not very far from the truth, seeing I am his faithful servant.<sup>a</sup>

<sup>a</sup> [The reader will find a greatly more satisfactory explanation—

26. Νομίζω οὖν κ. τ. λ.—The οὖν introduces the γνώμη which the apostle is about to give. Winer, p. 380. The τοῦτο καλόν, which at the beginning seems to have an uncertain reference, is immediately explained by the words ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. The οὕτως is *even as* the virgins, or as I myself, unmarried. The ἐνεσῶσα ἀνάγκη refers to the danger and calamity that was to precede the return of the Messiah.<sup>a</sup> Comp. Matt. xxiv. Luke xxi. 9.

27. λέλυσαι ἀπὸ γυναικός; μὴ ζήτηι γυναῖκα.—The λέλυσαι may certainly signify “if thou hast lost thy (first) wife;” but it seems much better, since the apostle is here contrasting married and unmarried life, to understand λέλυσαι in the sense of, “if thou art unmarried,” and to suppose that the apostle was led to the use of this word from the circumstance of λύσιν immediately preceding.

28. εἰάν δὲ καὶ γήμησ, οὐχ ἤμαρτες.—On the tenses in affirmative clauses after suppositions commencing with εἰάν, see Winer, p. 242.<sup>b</sup> In the passage before

tion of this verse in the notes to Dr. Wardlaw's *Discourses on the Socinian Controversy*, p. 483, 4th edit.—TR.]

<sup>a</sup> [This is very far-fetched. The more natural interpretation is that given by Pott, that it refers to the persecutions with which the friends of Christianity were threatened. *Nov. Test. Koppian.* vol. v. p. 286.—TR.]

<sup>b</sup> [“εἰάν, where an objective possibility is to be expressed, and where, consequently, reference is always made to something future, is used in hypothetical clauses; and in the affirmative clause following, the tenses used are commonly the future, or the imperative, less frequently the present, and, indeed, this in the sense of the future, or of something permanent, or in gene-

us, the aor. seems to be used in the same way as sometimes the *fut. exact.* in Latin: *Si uxorem duxeris, non peccaveris.*

ἐγὼ δὲ ὑμῶν φείδομαι.—Some understand these words in the sense of, “I would willingly spare you these sorrows.” In this case the clause would be *against* marriage; and yet the following words τοῦτο δὲ φημι κ. τ. λ. express no antithesis, but only a greater extension of the thought: *hoc autem dico*, I say, however, that the time is short, &c. Others understand the words before us thus: In the opinion which I have given to you, I have had respect to your weakness. In this case they form only a limitation of the words *ἰὰν δὲ καὶ γήμης.....οὐχ ἤμαρτε*, in which he had freely permitted marriage, and express that he had done so in such perilous times only on account of their infirmity. The words τοῦτο δὲ φημι κ. τ. λ., v. 29, will thus again introduce the antithesis: I cannot, however, conceal from you that the time is short, &c.

29. ὁ καιρὸς ..... ὥσι.—Some take ἀπισταλμένος, *angustus*, in the sense of *grievous, perilous*; others in the sense of *short*, supporting their rendering by a reference to the use of τὸ λοιπόν, as if he had said, ὁ καιρὸς ὁ λοιπός. In the former case, the sentiment of the apostle is: Seek not earthly enjoyment, for it will be embittered to you by the dangers, &c.;—in the latter, Seek not earthly enjoyment, for it is brief.

ral maxims. The perfect reverts to the meaning of the present in such clauses. An aorist occurs, 1 Cor. vii. 28, &c.” *Gr. d. N. T.*—TR.]

The *ἵνα* relates to the entire clause, τοῦτο δὲ φημι κ. τ. λ. I say the time is short, in order that, &c. Others follow a different punctuation. By some a colon is placed after *συνεσταλμένος*, so that τὸ λοιπὸν ἔστιν ἵνα are construed together: *reliquum est, ut et qui habent uxores, tanquam non habentes sint*, as the Vulgate renders it. In this case the *ἵνα* is not at all the consecutive but the final *ut*, thus: there yet remains (the obligation) that, &c. Comp. the notes on ch. iv. 3. Lachmann writes: τοῦτο δὲ φημι, ἀδελφοί. ὁ καιρὸς συνεσταλμένος ἐστίν, τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες κ. τ. λ.

The meaning of the words *ἵνα καὶ* ..... *καταχρῶμενοι* is, the whole of this period until the return of the Messiah is only an interval; and, as earthly joy and earthly sorrow are only relative to it, it behoves the joyful to be not over-delighted with the good things of earth, and the sad to look forward with confidence to the future. The sentiment has reference, in the first instance, to the peculiar circumstances of the Corinthians; but it involves a general truth, that all earthly joys and sorrows are, in themselves empty, and so continue until the man reaches the kingdom of God.

.. 31. ὡς μὴ καταχρῶμενοι.—We might have expected simply ὡς μὴ χρῶμενοι here, from what goes before. But the apostle, in these words gives, to a certain extent, an explanation of the preceding paradoxes: we must not misuse the pleasures of the world, *i. e.* not attribute to them any value in *themselves*.

The following words Lachmann, very correctly

interpunctuates thus : *παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, θάλα δὲ ἡμᾶς ἀμερίμους εἶναι*, for the substance of this world (as Luther renders it) passeth away, (and is, consequently, worth no anxiety for itself); but I wish that you may be without (vain) care, (which ye have if ye misuse the good things of the world). *Σχῆμα* is not simply the *form* or *fashion*, but rather like the mien in man, the appearance, in so far as it indicates the essence; or, more briefly, the essence, in so far as it is apparent. To use a modern term, the *characteristic* of the world is transitoriness. The idea of the world is not that of existence in and for itself, but that of a state of transition from the finite to the infinite. (See Marheineke's *Dogmatik*, p. 136.)

32. The word *μεριμᾶν* is here used, not in a bad sense, as the *μέριμνα* in *ἀμέριμους*, v. 31, but in a good sense.

33, 34. Lachmann reads : *ὁ δὲ γυνήσας μεριμᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί, καὶ μεμέρισται. καὶ ἡ γυνὴ καὶ ἡ ἄγαμος κ. τ. λ.* The *καὶ μεμέρισται* is thus, *he is divided* in his cares; he cares not alone for *τὰ τοῦ κυρίου*. The common reading, on the other hand, according to which a point is placed after *γυναικί*, and a new clause begun with *Μεμέρισται*, is rendered : There is a difference between a wife and a virgin. (*Chrysostom* : "In these words he lays down the difference which subsists between a wife and a virgin.") It is plain that the apostle here is speaking in reference to what was the common corrupted state of marriage, not to its real nature.

35. τούτο δὲ πρὸς τὸ ἑμῶν αὐτῶν συμφέρον λέγεις, κ. τ. λ.—All this I say unto you for your own good, not for the purpose of laying snares for your consciences, *i. e.* not for the purpose of giving occasion for scruples. This seems to be the meaning of βρέχος, a word which is not, certainly, synonymous with ἀνάγκη, (as Theophylact and others give it), nor to be translated (as De Wette has done) *a fetter*. It may also be remarked that the αὐτῶν after ἑμῶν is emphatic: I say this for your own good, and not for the sake of making my own opinion of importance.

πρὸς τὸ εὖσχημον καὶ εὐπαρέδρον τῷ κυρίῳ ἀπειρησάσθως.  
— τὸ εὖσχημον is *honestas*, respectability: ὁ εὐπαρέδρος, properly *qui bene assidet*: the neutr. τὸ εὐπαρ. *continuance*. It thus becomes a substantive, but still retains so much of its adjectival constitution that the dat. τῷ κυρίῳ is dependant from it.<sup>a</sup> The adv. ἀπειρησάσθως is added, as if εἶναι had been employed, and thus the whole clause is, (as Wahl remarks, I. 653), equivalent to πρὸς τὸ εὖσχημονεῖν καὶ εὐπαρεδρεῖναι τῷ κυρίῳ ἀπειρησάσθως. De Wette translates, “for [the furtherance of] decorum and undivided perseverance in the service of the Lord.”

36. Εἰ δὲ τις ἀσχημονεῖ ἐπὶ τῇ καθήκον αὐτοῦ νομίζει, εἰάν κ. τ. λ.—ἀσχημονεῖν is emphatically opposed here to εὖσχημον of the preceding verse: These my prescriptions are given for the purpose of preserving decorum; but if, through attention to them, the

<sup>a</sup> Perhaps, also, the adv. ἀπειρησάσθως. I would rather, however, retain the interpretation given in the text.

opposite should result, then it is to be understood that they do not apply. The meaning of the words ἀσχημονεῖν ἐπὶ τινά has been differently given. Some render them *to have shame in reference to any one*, (so Wahl, I. 162, and 594); and understand the passage before us to refer to the circumstances of one whose daughter, from being too long unmarried, was the more liable to fall under temptation; or who was exposed to the reproach which, in the estimation of the ancients, and especially the Hebrews, attached to one whose daughters were unmarried. Others interpret them, *to act unrighteously towards any one*; nor can it be denied that this gives the force of ἐπὶ more correctly than the former. In this sense E. Schmid renders the whole passage rightly thus: *Si vero quis putat, se aliquid indecori committere in virginem suam si supra maturitatem perveniat, et sic debet fieri.* Thus *si* and *εἰάν* are used properly here; comp. Winer p. 240.<sup>a</sup>

<sup>a</sup> [“ In *hypothetical* clauses we find a fourfold construction, Herm. *ad Viger.* p. 834; 1. A *simple condition*: ‘ if thy friend come, greet him’ (the case of his coming is admitted). Here we have *si* with the indic. 2. A *condition involving objective possibility* (where experience must decide as to its practicability) ‘ if thy friend should come (I know not whether he will come, but we shall see), &c.’ Here we have *εἰάν* (*si ǎν*) with the conjunctive. 3. A *condition with an inclination to believe that it will happen*; ‘ should thy friend come (I make the supposition as probable), then would I gladly greet him.’ Here we have *si* with the optative. 4. A *condition with the conviction that it is not the case*; ‘ were thy friend here I



οὕτως—"so that she may be married," as immediately follows.—*γαμειύσασαν*.—The majority of translators and interpreters hesitate here. Either the discourse starts suddenly from the singular to the plural, so that *παρθίνοι* is the subject; or the apostle, as Grotius thinks, comprehends the man also in the statement, *let them marry*; or, finally, what is, perhaps, the best, we must supply *αὐτήν*, and take "young men," or something similar, as the subject; "let them marry her." In this case the plural comes to be used naturally.

37. ὅς δὲ κ. τ. λ.—But whosoever is firm in his opinion, let him not be moved from it by such apprehensions. *μὴ ἔχων ἀνάγκη*, since he is not compelled by the condition of his daughter.—*καὶ τοῦτο κέκρικεν*—, τοῦ τηρεῖν κ. τ. λ. and hath determined this (not to marry her,) *so that* he will retain his virgin (daughter). The *τοῦ τηρεῖν* is thus not quite equivalent to *τὸ τηρεῖν*, which would have been simply exegetical (as in Rom. xiv. 13. 2 Cor. ii. 1). Even where the genitive of the infinitive depends immediately from the verb, as in Acts xxvii. 1, *ἐκρίθη τοῦ ἀποπλεῖν*, the construction is to be thus evolved. Analogous, in some respects to this, is the Latin usage of the *ut* after verbs, which should have the inf. with the accus., as, for instance, *Qui probari potest, ut sibi mederi animus non possit*, "how can

would do so and so (but he is not.)' Here *ut* with the indic." *Gr. d. N. T.—TR.*]

it be proved (so) that; (according to this proof), the spirit cannot heal itself?"

38. Er. Schmid paraphrases this well thus : Itaque et qui nuptum dat bene facit, et qui non dat nuptum : sed is tamen, qui non dat nuptum, melius facit."

39. In conclusion, the apostle adds some directions respecting the marrying again of widows.

To *δέδερα* some supply *νόμῳ*, (after Rom. vii. 2), but it is unnecessary either to insert such a supplement in the text, or to adduce it mentally: the sense is complete as it stands, *she is bound*.—*μόνον ἐν Κυρίῳ*.—The mass of interpreters explain this; *dummodo, cui nubat, Christianus sit*. They remark, in connection with this, that all that the apostle, in the preceding verses, has said about the allowableness of unequal marriages, refers only to the case of those who were married *before* the conversion of one of the parties to Christianity; and that, on the other hand, he forbids the marriage of one who is already a Christian with one who is unconverted. This is, no doubt, so far true; but it would appear that *ἐν κυρίῳ* has a more extensive meaning in this place, as Calvin has correctly observed: "It is generally thought that this was added for the purpose of admonishing them that they were not to yoke themselves with the impious, nor covet their society. I admit the truth of this, but am, at the same time, of opinion that these words extend also to the injunction that they should do this religiously, and in the

fear of the Lord ; for in this way matrimonial connections are auspiciously formed."<sup>a</sup>

40. See the notes on verse 10.

<sup>a</sup> Putant hoc additum, ut obiter admoneret, non esse subundum jugum cum impiis nec appetendam eorum societatem. Quod ut verum esse fatear, latius tamen patere judico : nempe ut religiose et cum timore domini id faciant : sic enim auspiciato matrimonia contrahuntur.

## SECTION SECOND.

### CHAP. VIII.—XI. 1.

The apostle now proceeds to answer the questions that had been proposed to him respecting the duty of Christians in relation to meats offered to idols. To those who were established in knowledge and in the faith, these were harmless, and might be used by them; but, for the sake of the weak, who might be thereby offended, caution must be used, and Christian freedom wisely exercised (viii. 1—13). He then adduces himself as an example, since he had not availed himself of his Christian liberty like the other apostles: he had not married, he did not allow himself to be supported, but supplied himself by the labour of his own hands; and thus endeavoured, without any remuneration from men, to benefit the church and accommodate himself to the wants of all (ix. 1—23); for as a good soldier lays aside all that can impede his course, so ought each that labours in the gospel to deny himself all things which may limit his efficiency (24—27). In order more impressively to instil into them the injunctions delivered, he adduces the instance of the Jews, who, though *all* called, had only partially shown themselves worthy of the grace of God and obeyed him, and were consequently afflicted with deserved punishments (x. 1—11). From this he warns the Corinthians against false security, and admonishes them to withstand those temptations which, indeed, in their own strength, they could not surmount, and by avoiding all participation in idol-worship to give no one occasion of offence (x. 12.—xi. 1.)

## CHAPTER VIII.

1. Chrysostom, before entering upon the interpretation of this chapter, premises the following general observations: "Many among them, having learned that not the things which enter in defile the man, but the things that proceed from him, and that idols—wood, stone, demons—would neither injure nor benefit, availed themselves of their perfect knowledge too freely both to their own injury and that of others. They went into the idol temples, and partook of the repasts there provided, and thus did great harm; for there were some who still retained a respect for these idols, not having learned to despise them, and they seeing those who were more perfect partaking of these repasts, did so likewise, and thus the majority of them were injured. Not having the same knowledge as the others, they partook of the things set before them, not as they did, but as things that had been offered to idols, and thus the act became an opening towards idolatry. Thus both they and the more perfect received no partial injury from their enjoying the tables of devils."<sup>a</sup>

<sup>a</sup> Πολλοὶ παρ' αὐταῖς μαθόντες, ὅτι οὐ τὰ εἰσερχόμενα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὰ ἐκπορευόμενα, καὶ ὅτι τὰ εἰδωλα, ξύλα καὶ λίθοι καὶ δαίμονες, οὔτε βλάψαι, οὔτε ἀφελῆσαι δυνάμεινα, ἀμίσητος τῇ τελειότητι τῆς γνώσεως ταύτης ἐκίχρητο, καὶ εἰς τὴν ἴσῃαν, καὶ εἰς τὴν ἑαυτῶν βλάβην, καὶ εἰς εἰδωλα εἰσησαν, καὶ τῶν ἀντάδι ματιχον τραπιζῶν, καὶ μίγαν ἰνσιῦδι τὸν ὄλιθρον ἔτικτον. οἱ τι γὰρ εἶσι τὸν τῶν εἰδώλων ἔχοντες φόβον, καὶ οὐκ ἰδότες αὐτῶν καταφρονεῖν μι-

Such opportunities of eating flesh offered in sacrifice, were, as Grotius, Mosheim, &c., have remarked, of common occurrence. As is well known, the whole of what was brought to the idols was not burnt on their altars; a portion was reserved for the priests and another for the offerers themselves. Such flesh, accordingly, was sometimes (especially by the priests and by the poor) exposed for sale in the market (see x. 25) and sometimes used in feasts given either in the temple or in the private houses of the offerers. These feasts, it is well known, were commonly scenes of the most fearful immorality; and yet to them it would seem that the heathen succeeded in sometimes bringing their Christian acquaintances. Such occasions, however, Paul does not seem to have particularly in view in this epistle (for he never would have said of such that in any case they were allowable). At the 27th verse of ch. x. he refers not to these sacrifice-feasts, but to other entertainments given by the heathen, at which the meats that had been offered to idols, and purchased in the market, might be presented.

Such a state of things could not fail to exert a most pernicious influence on both the Jewish and the Heathen-Christians, as Neander, in the work already

*τιῶν τῶν δεινῶν ἐκείνων, ἐπιπρὸς τοὺς τιλειοτίστους ἰώρων τοῦτο ποιούν-  
τας, καὶ τὰ μίγιστα ἐντιῦθιν ἰβλάπτοντο· οὐδὲ γὰρ μετὰ τῆς αὐτῆς  
ἐκείνους γνώμης τῶν προκειμένων ἤσποντο, ἀλλ' ὡς εἰδωλοθύτων, καὶ  
οὐδὲ ἐπὶ εἰδωλοκαρτίαν τὸ πρῶγμα ἰγίνετο· αὐτοὶ τε καὶ οὗτοι οἱ δε-  
θιν τιλειοτίστοι, οὐχ ὡς ἔτυχιν ἠδικούοντο, δαιμονικῶν ἀπολαύοντες  
τραπεζῶν.*

referred to, p. 206, correctly observes : " The Jews and Jewish-Christians, in their intercourse with heathens, were in great dread of eating, without being aware of it, of what had in any degree been defiled through contact with idol-worship. And as they were in perpetual danger of purchasing such food in the market, or of meeting with it in the houses of those who had invited them to an entertainment, a painful anxiety must have diffused itself over their daily life." To the weaker-minded among the Heathen-Christians also, the matter was not without danger ; though with them it arose from a somewhat different source from that supposed by Neander. According to him it arose from this, that many of the Heathen-Christians, on whom their former belief in the gods had exercised such an influence that they had not been able to free themselves from a certain belief in their *agency*, not indeed as gods, but as evil demons, were afraid that by the use of meat offered in sacrifice they would be brought into contact with these evil spirits ; and thus their consciences were distressed. Now, though a relapse into heathenism, or an intermingling of it with Christianity, was hardly *at that period* a thing to be feared, inasmuch as from its very commencement Christianity had carried on so determined a warfare against heathenism, that no man who was inclined to polytheism would have been admitted into the Christian church ; yet the circumstance which Neander mentions as dangerous to the heathen converts, does not seem sufficient to meet the words of the apostle, *μηδὲ σιδω-*

λολάτραι γίνεσθε, ch. x. 7. That it was a belief in these idols, *as gods*, which Paul wished to prevent; and the connection of this with the abstinence of the better informed from meats offered in sacrifice, will be fully shown in the notes on ver. 5, and on ch. x. 19. It will then appear that Paul is contending against the belief that the εἰδωλα were *gods*, and not against the belief that they were *evil demons*; and that the injury done by the stronger to the weaker party in the Corinthian church arose from the fact that they ate flesh which had been offered to idols *as gods*.

When, from a general view of the whole subject, we descend to particulars, we find, in the first place, a considerable difference of opinion among the interpreters respecting the extent of the parenthesis at the commencement of the chapter. That there is a parenthetical clause here, whether it be marked in the text with the ordinary signs or not (as in Lachmann's edit.), is plain from the repetition of the words of ver. I. in the third verse, as well as from the use of οὖν in the same place, a particle whose office it is to resume an uninterrupted discourse. But the question is, where is it to be commenced? By most it is commenced with ἡ γνώσις, and ὅτι is rendered *that*: as regards meat offered to idols we know that we all have knowledge: or (so that περὶ τῶν εἰδωλ. should depend immediately from γνώσιν) we know that all of us have knowledge concerning meat offered to idols. Others begin the parenthesis with ὅτι, which in that case must be rendered *for*:



As respects sacrifice-meat we know (*for, &c.*) This latter arrangement seems to me to break up the sense altogether; for the idea of Mosheim, that the words may mean, "what sort of things idol-offerings and the eating of these are, is well enough known to us," seems too violently forced to be admitted; *οἶδαμεν* cannot be used so absolutely as this would make it.

The next point to be settled is the *subject* of *οἶδαμεν* and *ἔχομεν*. This may be,

1. *The Corinthians alone.* In this case Paul either quotes their own words out of the letter they had sent to him, or at least he speaks in their spirit, and employs the first person instead of the second, to give point to the irony which Theodoret and most of the more recent interpreters suppose the words to contain. On this view, for instance, Er. Schmid renders the words: "We at Corinth are all knowing enough."
2. *Paul and the Corinthians alike.* In this case it is as if the apostle had said: Ye needed not to have written to me that ye had correct views respecting food offered to idols, for we know well enough that all of us have such views. Against this, indeed, there is the objection that it produces an apparent contradiction to what is said in ver. 7, where it is expressly declared that all have *not* these views. In the verse before us, however, Paul speaks only of the well-informed among the Corinthians, against whom it is that he is arguing. In this case *πάντες* re-

tains its proper meaning of *all* (viz. all who according to the connection *can* be intended), and there is no need for our resorting to the explanation of Grotius, *πάντες, i. e. pars maxima nostrum*, at Rom. iii. 12, which parallel passage, however, proves nothing. More correctly has Beza observed: "The apostle addresses those only who maintained that they were at liberty to eat any thing on the pretext that they knew an idol to be nothing, as is apparent from ver. 7;"—and Calvin (on ver. 7): "when he said above, We know that we *all* have knowledge, he was speaking of those whose abuse of their liberty he was reprehending; here, however, he is admonishing them, that among them were many infirm and ignorant, to whom they ought to accommodate themselves."<sup>a</sup>

In whichever of these two ways we decide this point, this much is clear, that the apostle in this passage, maintains that however correct and substantial might be the principle on which the Corinthians defended their conduct (ver. 4, 5, 6), yet the practical carrying out of that principle was to be limited by a regard to another consideration than its abstract

<sup>a</sup> Eos unus alloquitur apostolus qui eo praetextu defendebant se posse quibusvis vesci, quod scirent idolum nihil esse. ut apparet ex vers. 7.—Quum antea dicebat, scimus quod *omnes* habemus scientiam, de iis loquebatur, quos reprehendebat ob abusum libertatis; nunc autem admonet, multos infirmos et rudes ipsis esse permistos, quibus se accommodare debeant.

propriety, namely, the weakness of their fellow Christians. Thus the essence of the apostle's argument is here, as in almost every other case, well brought out by Calvin: "He begins with a concession in which he grants to them and admits whatever they were ready to demand or object, as if he had said, I see what your pretext is; you pretend Christian liberty, and hold forth that you possess knowledge, and that there is not one of you so ignorant as not to know that there is but one God. I grant all this to be true; but of what benefit is knowledge which is ruinous to your brethren? He thus concedes to them their assumptions, in order that he may prove the vanity and worthlessness of the plea founded upon them."<sup>a</sup>

The word *γνώσις*, v. 1, appears to be used not in the stricter meaning which it bears in ch. xii. 8; xiii. 2, and respecting which more will be said when we come to these passages, but in a more general sense: we know we have a clear view of what we ought to hold respecting the eating of sacrifice-flesh. In itself, this clear view was, even in the apostle's estimation, correct and desirable; but it was not to be

<sup>a</sup> Incipit a concessione, qua illis ultro dat et fatetur quidquid petituri vel objecturi erant, quasi diceret: video qualis vobis sit praetextus; praetenditis Christianam libertatem, objectis vos scientiam habere nec quemquam vestrum in tanto errore versari, quin sciat unum esse deum. Vera esse haec omnia concedo: sed quid prodest scientia quae exitialis est fratribus? Sic ergo illis concedit quod postulant, ut vanae esse doceat ac nihili eorum excusationes.

the *only* director of the manner in which Christians should act. The apostle, accordingly, takes occasion, from the circumstance of *it alone* being mentioned in ver. 1 by the Corinthians (or by himself speaking in their spirit), to say in ver. 2, that this mere clear-sighted knowledge, when it alone was allowed to direct in cases where the *ἀγάπη* should have prescribed, was pernicious; it only puffed men up, whilst, on the other hand, love edified, i. e. promoted by all means the good of the church.

2, 3. *εἰ δὲ τις δοκεῖ..... ὁδὸς ἐγνωσται ὑπ' αὐτοῦ.*—

Of his own power man can know nothing true; so long as he trusts only to this he must be ignorant of truth: all true science in man is not of himself, but from God's knowledge within him. Compare with this whole passage what is said ch. ii. 10. The greater part of recent interpreters, as also some of the older, explain the words *ἐγνωσται ὑπ' αὐτοῦ*, "he is acknowledged by God (as belonging to his people)." Thus, *e. gr.* Winer, p. 216, and Usteri, p. 283. They compare the Heb.  $\text{יָדַע}$  in such places as Amos iii. 2; Hosea xiii. 5; Psalm i. 6; and the Greek *γινώσκειν*, in the New Testament, as in Matt. vii. 23. Admitting the correctness of the meaning thus given to  $\text{יָדַע}$  and *γινώσκειν*, I nevertheless doubt whether this will avail for the passage before us. The train of thought here is obviously this: If any man thinks he has knowledge, (by his own power), then he has known nothing; but if a man love God, then—(now here we should expect the active form—*then he knows truth*; but in place of this we have the passive) he is

known of God. Now, in this case, it is plain that, to preserve the antithesis, the idea of *having* must appear in both members, and cannot, without destroying the essential part of the whole argumentation, be exchanged in the latter, for the idea of *affectionate acknowledgment*. This appears still more clearly when we refer to such parallel passages, as Gal. iv. 9, *νῦν δὲ, γινόντες τὸν Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ,*<sup>a</sup> and 1 Cor. xiii. 12. *ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθη.* Among others, this was perceived long ago by Beza, who says: "Some take *known by God* in the sense of *approved of by him*, and consequently as used of one whose knowledge is genuine, and not spurious like that of those who love not God but themselves. If, however, we take it in the former manner, [*which we shall notice presently,*] the antithesis to the previous clause will be more obvious."<sup>b</sup> The *former method*, here alluded to, consists in understanding *γινώσκειν* in the sense of, *to make known*, or at least *γινώσκεισθαι* in that of *to be informed or taught* after the manner of the Heb.

<sup>a</sup> Compare Calvin's remarks on this passage. "Paul reminds the Galatians whence they had the knowledge of God. He affirms that they obtained it not by any efforts of their own, either of ingenuity or industry, but through the mercy of God, who had anticipated them when they were thinking of nothing less than of him."

<sup>b</sup> *Alii accipiunt cognitum a deo i. e. approbatum ab eo, ac proinde cujus vera sit scientia, non autem adulterina illa, qua præditi sunt qui non deum, sed se ipsos amant. Sed si priore modo accipiamus, planior erit superioris membri antithesis.*

*Hophal.* This interpretation is followed by several of the interpreters, and among the most recent by Heydenreich. Winer, however, (p. 215), justly objects against it its untenability; grammatically, it is utterly unproved.<sup>a</sup> The fundamental meaning must be retained, "he is known of God," and in this case there appears no other mode of interpretation than that given above. The course of idea (once more to repeat it) is accordingly this: If any man deems himself to know any thing, then he knows nothing as he ought to know it; but if a man love God, *i. e.* give himself up entirely to God, let God alone work mightily in him—then does he know God, then does God perceive himself in him.<sup>b</sup> Christ, himself says, John x. 15, *καθὼς γινώσκω με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα* and, again, we are told that Christians are

<sup>a</sup> ["1 Cor. viii. 3, *ὃς . . . . ὁπ' αὐτοῦ* cannot be rendered properly, as Erasmus, Beza, Noesselt, Pott, Heydenreich, &c., have given it, *is veram intelligentiam consecutus est*; but the meaning is, "Such an one has known nothing as it ought to be known; but if any man love God he is acknowledged of him," *i. e.* as belonging to his people."—*Gr. d. N. T.*—TR.]

<sup>b</sup> It is a favourite mode of expression with the apostle Paul, when he has to mention any thing resulting from the identification of the human will with the divine, instead of ascribing it to man by the use of an active voice, to use a passive, and thereby to indicate that God is the primary and essential agent. Thus Phil. iii. 13, &c., he says, "to know him and the power of his resurrection, &c.,—not as though I had already attained, or were already perfect, but I follow on if haply I may apprehend that for which also I am apprehended of Christ, *ἵ καὶ καταλάβω ἰφ' ᾧ καὶ καταλάβομαι ὑπὸ Χριστοῦ.*"

members of Christ, yea even one spirit with him, (ch. vi. 17). As they become this, so love increases, i. e. selfishness, and a proneness to make stipulations for their own behoof, are relinquished; and, consequently, Paul introduces into this place the phrase *ὅτι τις ἀγαπή τὸν θεόν*, just as formerly in ch. ii. 9; he had promised the knowledge of God only, *ὡς ἀγαπήσονται αὐτόν*. The in-working of God upon men is, consequently, no mere dead mechanical operation; but one accordant with the essential living freeness of the spirit.

4. *πρὸ τῆς βρώσεως οὐκ εἰδωλοθύτων, κ. τ. λ.*—Paul here resumes the topic of the first verse, which had been interrupted by the parenthesis in verses 2d and 3d; and explains, more particularly, that it is not respecting the things offered to idols themselves that he is about to speak, but of the eating of these things. The word *εἰδωλον* here, as is plain from the context, denotes not the *image* of a Deity, but the Deity himself, whom that image represents. The proper meaning of *οὐδέν* can be shown only in connection with the following verse; as it depends upon the interpretation of the expression there used, *εἰσι λεγόμενοι θεοί*. Now *λεγόμενοι* may be referred either to the idea of *simple existence* or to the idea of *divine existence*. In the former case it intimates the denial to the pretended gods of the heathen of *all* objective energy: they are mere fictions of men: in the latter case, it only intimates a denial that they are *gods*;—they exist, indeed, but as evil demons, who have brought the heathen to serve them as gods, but

whose kingdom is now overthrown by Christ; so that Christians need fear them no longer. Interpreters are divided as to which of these is to be preferred; to come to an ultimate decision as to which opinion is the more correct, would require us to enter upon a systematic inquiry into the entire doctrine of Paul respecting demens; our present object can only be to determine how, according to both views, the particular statement before us is to be explained, and what support it gives to the one or to the other. In favour of the latter of the two, the expressions used in verse 5 may be used, as that verse would be quite unnecessary were we to adopt the former interpretation. That verse obviously has a concessive import (*ὅμως*); moreover, to suppose *εἰδὲ λαγάμωσι θεοί* to be used for *λάγονται εἶναι θεοί* would be doing violence to the grammar; and, finally, it is difficult to see clearly the reference of the words *ὡσπερ — πολλοί*. How feeble does the whole reasoning appear if we represent it thus? With respect to the eating of food offered to idols, we know that there is no idol in the world, and that there is no God but one. *For although it be said* that there are gods, whether in heaven or on earth, and so that there are many gods and many lords, yet we have only one God, &c. The whole antithesis is thus made to consist in the words: “although it is said, &c.—yet,” &c.

For the former view the *οὐδὲν*, in verse 4, as well as the words *τί οὐν φημι; δεῖ εἰδαιλόν τι ἔσθιν*; in ch. x. 19, seem to vouch. But the word *οὐδὲν* may bear a two-fold rendering here; either (as in the Vulgate) *nothing*;



in which case *ἐν κόσμῳ* will be equivalent to *in rerum natura, in reality* (as distinguished from what is merely *imaginary*) an interpretation, however, which is not easily reconcileable with the connection:—or (which, in a literal point of view, is every way more admissible) *nullum*, so that the sense would be, “there is no idol-god in the world.” This latter rendering, however, is perfectly reconcileable with the second of the views above given; and, accordingly, taking up the explanation there given of the part in question, the whole would stand thus:—*As respects the eating of flesh offered in sacrifice to idols, we know that there is no idol-god in the world, (i. e. that there is not, in reality, any essence which deserves to be revered as divine, after the manner of the heathen,) and that there is no God but one (viz. Jehovah). Although, then, there be what are called gods, (i. e. esteemed and honoured as such by the heathen), whether they be in heaven or on earth, (the former being the same as those denominated, Ephes. iii. 9, and vi. 12, τὰ ἐν τοῖς ἰκουρανίοις [comp. Usteri, p. 353, note 2; and p. 419], the latter referring, probably, to the evil demons dwelling in waste places, mentioned so frequently by the evangelists), as, indeed, there are gods many and lords many, (to the heathen, according to the ideas of the heathen. This dative is added not arbitrarily, but as the necessary antithesis to the ἡμῶν of verse 6), yet is there to us but one God (i. e. there is only one Being whom we acknowledge as divine), and one Lord. By this arrangement we see clearly for what reason Paul added the clause ὡςπερ*

εἰσι θεοὶ πολλοί, καὶ κύριοι πολλοί, verse 5 : it is in order to bring out the contrast between heathenism, where there are gods many, and, (consequently), lords many, and Christianity, which recognises only one God and one Lord. The remark of Grotius on κύριοι πολλοί, that it is equivalent to  $\text{מְלָכִים}$  “sic enim *in oriente* dii gentium vocabantur, is thus quite unnecessary and useless. Not less so is the comprehensive interpretation of Mosheim, (p. 362, b), who proposes to understand, under the term κύριοι, “kings, magistrates, governors, and earthly powers.”

With the second, and, as it appears, sufficiently supported interpretation of this passage, corresponds very closely the statement in ch. x. 19, as we shall see when we come to consider that passage.

6. ἀλλ' ἡμῖν εἶς θεὸς ὁ πατήρ κ. τ. λ.—On this whole passage, and especially on the parallel passage Coloss. i. 15, ff. the remarks of Usteri are exceedingly valuable, p. 307, ff. It is one of especial interest, from its containing a doctrine obviously analogous to that laid down by John respecting the Logos, and from its involving the germ of the doctrine of the Trinity. This doctrine Paul does not here systematically develop; he rather moves in the region of outward representation, and so speaks of the Father and Son as *numerically* distinct, and uses the particles suited to such a representation ἐξ and διὰ, the one indicating the source, the other the medium (or Mediator):—the Father is the first cause, who, *out* of himself, *through* the Son, is the Creator, and that τῶν

πάντων, of the universe.<sup>a</sup> The words ἡμεῖς εἰς αὐτόν (supply ἰσμέν, *constructio praeognans*, like John i. 18, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, comp. Winer, p. 350) denote that man belongs to God, and must return to him as his first cause, and not endure for himself, ἐν ἑαυτῷ. In this passage there is thus also an intimation given that God is to be regarded as a *spirit*, (though that is not expressly said, for the reason above mentioned), inasmuch as it is only the divine spirit that draws the finite spirits into oneness with himself. This he does *through* the Son; and hence it appears that the second member of the clause καὶ ἡμεῖς δι' αὐτοῦ, (corresponding to ἡμεῖς εἰς αὐτόν, in the former clause), refers not simply to the creation, for it is preceded by the words δι' οὗ τὰ πάντα, which plainly refer to the creation, so that were it to be understood of this, it would be superfluous. In the way above delineated, the fathers, and several modern interpreters, have already interpreted the passage. Thus *Theodoret*: "The words ἡμεῖς εἰς αὐτόν intimate that we must turn away from everything else to him,—look away from every thing else to him,—praise him continually. On the other hand, the words καὶ ἡμεῖς δι' αὐτοῦ relate not to creation, but to redemption; for through him, indeed, are all things, and we who have believed have obtained redemption through him."<sup>b</sup>

<sup>a</sup> Usteri justly remarks, that the opinion which refers τὰ πάντα to a moral creation is not worth a refutation.

<sup>b</sup> τὸ ἡμεῖς εἰς αὐτόν, ἀντὶ τοῦ πρὸς αὐτόν ἀπιστέφθαι ὀφείλομαι,

7. Hitherto the apostle has been dealing with what the free-minded Corinthians urged in defence of the practice in question; he now proceeds to urge against that practice the consideration that such correct views as they had of the non-entity of idol-gods were not shared by all the believers in that place.

τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλῶν θεῶν ἰσθίουσι—Such is the common reading. Ἡ συνείδησις τοῦ εἰδώλου, is “the persuasion that there are εἰδῶλα, heathen deities.” The force of the dative may be given either by rendering it *on account of* the persuasion, (Winer, p. 175, c.), or by understanding it as expressive of the mode and manner in which something happens, (Winer, p. 176), and rendering it *in* or *by* the persuasion (Vulg. *cum conscientia*). From the use of the singular τοῦ εἰδώλου, and especially with the definite article, we are led to infer that the apostle had in his eye some particular cases, in which, to some specified deity, offerings were brought;—“in the persuasion that that idol is, indeed a real existence—a god.” ἕως ἄρτι.—The majority of interpreters place a comma after these words, and refer to the preceding τῇ συνειδήσει τοῦ εἰδώλου, “by the persuasion yet retained by them respecting idol-deities.” But, in this case, we should have had τῇ ἕως ἄρτι. If we retain the common reading, the consistent way certainly is, to join these words to

εἰς αὐτὸν ἀφορᾶν, αὐτὸν διηικῶς ἀνυμνῶν. τὸ δὲ, καὶ ἡμεῖς δι' αὐτοῦ, οὐ τὴν δημιουργίαν, ἀλλὰ τὴν σωτηρίαν αἰνίσσασθαι δι' αὐτοῦ μὴ γὰρ τὰ πάντα, ἡμεῖς δὲ οἱ πιστευούμενοι δι' αὐτοῦ τῆς σωτηρίας εὐτυχήκαμεν.

the following, ὡς εἰδωλόθυτον ἐσθίουσι. On the other hand, if we adopt, with Lachmann, the reading of the Alexandrine Codex, τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου, the words ἕως ἄρτι must be regarded as without any *grammatical* connection, and *purely parenthetical*, and, as regards the sense, to be referred entirely to τῇ συνηθείᾳ τοῦ εἰδώλου.

ὡς εἰδωλόθυτον ἐσθίουσι,—viz. τὸ εἰδωλόθυτον: when they allow themselves to be induced to partake of meat offered to idols, they eat it *as meat offered to idols*; and, consequently, their consciences must be defiled, inasmuch as they must confess to themselves that they have done dishonour to the true God, to whom alone they ought to adhere, by taking part with other gods.

8. Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ.—With δὲ is introduced another and more powerful objection which the Corinthians might adduce. *Calvin*: “It was, or might have been another pretext of the Corinthians that the worship of God did not lie in meats, as Paul himself teaches the Romans, (xiv. 17), that the kingdom of God is not meat or drink. Paul replies, that care was, nevertheless, to be taken lest our liberty should injure our neighbours.”<sup>a</sup>

οὔτε γὰρ κ. τ. λ.—For neither, if we eat (all kinds of food without distinction), are we thereby better

<sup>a</sup> Hic alter erat vel esse poterat Corinthiorum praetextus, cultum dei in cibis non esse positum, sicuti Paulus ipse ad Romanos (xiv. 17.) docet, regnum dei non esse escam vel potum. Respondet Paulus, cavendum tamen esse, ne facultas nostra proximis noceat.

(before God), nor, if we abstain from some are we worse.

9. Βλέπετε δὲ κ. τ. λ.—This, indeed, is true, but take heed, lest, &c.

10. τίς.—Any one thus weak in faith.—οὐχὶ ἡ συνείδησις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται κ. τ. λ.—The word *οἰκοδομεῖν* is not used here in a good sense; it is rather equivalent to our *confirm*; and the apostle means to say that the conduct of the strong would have a tendency to confirm the weak in their yet wavering resolution to do what appeared to them improper. I cannot agree with Wahl in regarding the words as ironical.

11. ἀπολείται.—He will receive injury to his soul.<sup>a</sup> δι' ὃν Χριστὸς ἀπέθανεν.—*Theophylact*: “Christ did not refuse to die for him; and wilt thou not abstain from meats that he may not be offended?”<sup>b</sup>

<sup>a</sup> The lection adopted by Lachmann, ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ἡ ἀδελφίς δι' ὃν Χριστὸς ἀπέθανεν, leaves it uncertain whether the words ἐν τῇ σῆ γνώσει are to be referred to ἀπόλλυται or to ἀσθενῶν (the person who by thy superior knowledge is made weak, i. e. made to fall). The former, however, appears preferable. Further, it is to be observed, that according to this reading, the verb ἀπόλλυται must not be taken in the stronger sense of “he is utterly destroyed,” in which case the γὰρ would be without meaning, but in the sense of “he is corrupted, misled, remains no longer in a state of freedom of conscience,” so that the whole connection may be expressed thus:—“Would not his conscience, which is weak, be confirmed, so that he would eat what had been offered unto idols? Then would thy weak brother be misled through thy knowledge.”

<sup>b</sup> ὁ μὲν Χριστὸς οὐδὲ ἀσθενῶν παρετήσατο ὑπὲρ αὐτοῦ· σὺ δὲ οὐδὲ βρωμάτων ἀπέχου, ἵνα μὴ σκανδαλίζηται;

12. *Εἰς Χριστοῦ ἀμαρτίας*.—Comp. Matt. xxv. 40, sq. and similar declarations of Christ.

13. *εἰς τὸν αἰῶνα*.—This is generally interpreted, “my whole life through.” It is better to regard it as a hyperbole, and to render it “for all eternity.”

## CHAPTER IX.

In the concluding verse of last chapter the apostle had spoken in the first person,—yet so as that in speaking of one he had reference to *all*, as in Rom. vii. 18— and here he adduces himself as an example to show that he demanded nothing of the Corinthians but what he himself had done, and was doing; since, for the sake of others, he had abstained from many things to which he had a right.

*ὄχι Ἰησοῦν—ἑώρακα*;—There is a difference of opinion among the interpreters as to whether the apostle refers here to the miraculous appearance of Christ, of which an account is given in the ninth chapter, and again in the 22d and 26th chapters of the Acts, or to other visions of an ecstatic character, such as that related in 2 Cor. xii. 1. See Neander, p. 77. The former opinion, however, seems the only correct one; for Paul is here vindicating his claim to the dignity of an apostle, in virtue of which he stood upon a par with the other apostles; and the justness of this depended upon whether he had received the apostolic

office from Christ in the same way as they had received it. Hence it was necessary to show that Christ had appeared to him in like manner as to them, subsequent to his resurrection; a fact which Paul distinctly asserts in the 15th chapter of this epistle, at the 8th verse, where, as Neander correctly remarks, "the appearance of Christ to him, as he journeyed, is placed on the same footing with all his other appearances after his resurrection." It follows from this that here, as well as in Gal. i. 16, (comp. with verse 1), the apostle refers to the particular event which transpired on the road to Damascus, as that by means of which his calling took place. As regards two other new modes of interpreting this passage, we say with Neander; "It must be clear to every unprejudiced person, that the term *ἰδῶμαι* can refer neither to the circumstance of Paul's having seen Jesus during his earthly life (although such a thing was possible), since this could have no bearing upon his apostolic calling, nor to a simple acquaintance with the doctrine of Christ."

οὐ τὸ ἔργον μου ὑμῶν, ἵστε ἐν κυρίῳ ;—Have I not, by my acts, and especially by my acts among you, shown that I know how to administer the apostolic office?

2. *Εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι.*—This may be taken in a twofold sense: either, If among others I have not established the gospel, yet among you I have done so; or If by others (*aliis, aliorum judicio*) I am not (regarded as) an apostle, yet by you I must be (regarded as) such. The se-



cond seems the better of the two ; for it accords better with what follows " for the seal (the proof) of mine apostleship are ye in the Lord." In this way also the use of *οὐ* after *εἰ* may be best accounted for. (See Winer, p. 405.<sup>a</sup>)

4. *Μὴ οὐκ ἔχομεν κ. τ. λ.*—*Num non habemus*, see Winer, p. 427.<sup>b</sup> The word *ἔχομεν* may either refer to the apostle alone, or it may also include Barnabas, who is mentioned ver. 6.—*φαγεῖν καὶ πιεῖν*.—It might seem that the apostle was here asserting his right to partake of meats offered to idols, respecting which he had been previously speaking. But since the words *φαγεῖν καὶ πιεῖν* stand here without any addition, we may suppose that his reference is rather to his right to neglect the Jewish ordinances respecting meats, notwithstanding which it is said in verse 20, *καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον*. His observance of these ordinances was only an example of that self-restraint which he called upon the Corinthians to exercise in the matter of not eating what was offered to idols.

A grammatical remark occurs in reference to the use of the infinitive simply without *τοῦ*, the reason of

<sup>a</sup> ["*οὐ* sometimes follows *εἰ*, where the clause in which they occur only denies what is affirmed in the parallel clause, and *οὐ* is not joined in one notion with any word in the clause, but must be rendered by itself ; 1 Cor. ix. 2, *εἰ ἄλλοις οὐκ εἶμι κ. τ. λ. εἰ αὐτοῖς non sum apostolus, vobis certe sum.*"]—*Gr. d. N. T.*—See also *Bib. Cab. No. X. p. 228.*—*T. R.*]

<sup>b</sup> [See also *Bib. Cab. No. X. p. 236.*]

which is, that the apostle seems to have used ἐξουσίαν ἔχομεν, having ἔξεστιν ἡμῶν in his mind.

5. περιάγειν—to wit, on the journeys undertaken for the purpose of proclaiming the gospel.

οἱ ἀδελφοὶ τοῦ Κυρίου.—Respecting these see the commentators on Matt. xii. 46 ; xiii. 55 ; John vii. 5. Acts i. 14. Modern criticism leads us to conclude that the brothers of Jesus according to the flesh, are here intended, and not merely his relations, in which sense, however, the Heb. word  $\Gamma\aleph$  may be taken, and in which sense, also, the term is used, Gal. i. 19. Comp. also Winer's *Real-lexicon*, p. 329. Regarding Barnabas see the commentators on Acts i. 25, and iv. 36. He was a Levite of Cyprus, and his proper name was Joses. He accompanied Paul in most of his journeys, and seems to have resembled him in celibacy as well as in other things. The sense of the whole clause from ἡ to ἐργάζεσθαι is: *an soli nos, ego et Barnabas, non habemus potestatem non laborandi*, i. e. or are we alone not at liberty to give up earning our bread with our own hands, and to make ourselves dependant upon the churches? It is well known that Paul wrought as a tent-maker, *σκηνοποιός*, Acts xviii. 3.

8. The meaning is: Is this, that the labourer is worthy of his reward, a principle recognised only by human laws, or is it not also laid down in the writings of the Old Testament? We have thus a double question, *num—an*, and in place of the point of interrogation after λαλῶ it is better, with Lachmann, to insert a single comma. The οὐχὶ *nonne* (or the

οὐ before λέγει, according to Lachmann) might thus be dispensed with, for since in the first member of the double question μή, οὐμιν is used, we consequently expect a negative answer; and hence it follows as a matter of course, that to the second member the reply must be in the affirmative. This is rendered the more obvious by the use of γὰρ in verse

9.—for in order to interpret this we must throw in an understood clause, such as “the latter is the case, for, &c.”—ἐν τῷ νόμῳ]. Deut. xxv. 4.

The words Μη τῶν βοῶν — λέγεις;—I would in like manner regard as a double question, and with Lachmann place a comma after Θεῶ. The sense is: Has God given this law out of regard for oxen, [for which he could otherwise have provided] or for men, in order that it may so happen to them? For the whole connection of the passage in Deuteronomy shows that the Jews were to be exhorted to kindness and charity; and this kindness to the oxen was enjoined that they might proceed from the less to the greater.

10. Δι' ἡμῶς γὰρ ἐγγράφη κ. τ. λ.—The γὰρ here is to be explained in the same way as in verse 9. The particle, nevertheless, refers principally to what follows, viz.—ὅτι ἐπ' ἐλπίδι κ. τ. λ.—for this contains the substance. On ἐπ' ἐλπίδι καί, in the sense of *in hope*, see Winer, p. 336.<sup>a</sup>—In place of the com-

<sup>a</sup> [ἐπ'] is used in reference “to that whereon something rests as on a basis, not merely in a physical sense, but also morally, as relating to the *condition* on which any thing is done, as in 1 Cor. ix. 10, ἐπ' ἐλπίδι, *in hope*, where we speak

mon lection, και ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχων ἐπ' ἐλπίδι, Griesbach and Lachmann read και ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχων. The former reading, however, also gives a good sense, only that we must understand by τῆς ἐλπίδος the *object* of hope (as in Coloss. i. 5) thus: He that thresheth shall receive what he hath hoped for on account of the hope (which he formerly in the act of ploughing *justly* entertained). It is granted that in this way the meaning of ἐπ' ἐλπίδι becomes somewhat different in the two places; and yet perhaps in the former clause also, it may be used in the sense of *propter spem*.

12. τῆς ὑμῶν ἐξουσίας.—Τμῶν is the genitive of the object: that power over you, that right in regard to you, viz. the right to support from them. The ἄλλοι are clearly the teachers, and sect-leaders above condemned.—πάντα σίγομεν.] We keep back all our claims. Comp. xiii. 7.—ἵνα μὴ ἐγκοπὴν τινα κ. τ. λ.] In order that we may give no occasion whatever for limiting our efficiency in the service of the gospel.

13. The apostle here reiterates the grounds on which he vindicated his claims. On the matter referred to see Numbers vii. and Deuteronomy xviii. 1, 4.—

14. ὁ κύριος διέταξε.—Matt. x. 10. Luke x. 8.—ἐκ τοῦ εὐαγγελίου.—from the preaching of the gospel.

15. ἵνα οὕτω γένηται ἐν ἐμοί.—In order that it may be so with me, *i. e.* in order that I may be supported.

under the same impression as when we say in Lat. *sub conditione*, or in Eng. *upon condition*. Comp. Heb: ix: 17.—*Gr. d. N. T.—T. B.*]

Καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.—It would be too violent a construction were we to arrange these words thus: ἢ ἵνα τις κενώσῃ τὸ καύχημά μου. If we retain the common reading, the only way of explaining the construction seems to be to regard τὸ καύχημά μου as the subject in an accusative before the infinitive, but that the construction is interrupted, and the words ἵνα τις κενώσῃ (αὐτό) added epexegetically. On such usages of ἵνα see Winer, p. 455. It seems better, however, with Lachmann (*Theolog. Studien und Kritiken*, 1830, *Heft* 4, p. 839), to conjecture that, from the reading which he has given, viz. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου οὐδεὶς κενώσει, the correct one may be eliminated thus: καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου οὐδεὶς κενώσει. The meaning would thus be: For it is better for me to die<sup>a</sup> (than that I should hanker after such things), I protest by my boasting (comp. xv. 31, *ἢ τὴν ὑμῶν κεύθου καύχησιν*): no man shall make it vain (that is, by having it to say that I had received any thing for preaching the gospel). By this means, also, the connection of this declaration with what follows in ver. 16, is clearly brought out, thus: (The unremunerated preaching of the gospel is my glory, *for* as far as regards the mere preaching of the gospel (as many others do), I have nothing to glory in; to that I am constrained (by my office which I have undertaken), for woe is me if I preach it not.

<sup>a</sup> After ἀποθανεῖν the Greek Fathers supply, with great propriety, λμψ̄, "I would rather starve."

17. *Εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω.*—The emphasis here lies on *ἐκὼν*, which indeed forms the antithesis to the simple *εὐαγγελίζεσθαι* at the beginning of verse 16. The *γὰρ* announces the reason of the words *ἐὰν* — *καύχημα* in ver. 16, thus: If I simply preach the gospel I have no glory on that account—for it is only when I do that spontaneously that I have (or deserve) reward. The words *εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι* seem rather to stand parenthetically (as also the *οὖν* of verse 18th indicates) in this way: But if I do it not spontaneously (*i. e.* not without remuneration), then I can only say of myself that I am a servant of the Lord (like many others).—Some, as for instance, Mosheim, propose to explain the latter clause thus: If, however, I do it unwillingly, nevertheless my office is discharged, *i. e.* If I do my duty without a love for it, and merely for my own advantage, I would thus become blamed, and remain at my office simply as a bond-slave.

18. *Τίς οὖν μοί ἐστιν ὁ μισθός;*—What then is that reward of which I speak? *Ἴνα εὐαγγελιζόμενος . . . . . τοῦ Χριστοῦ,* I seek it in this, that I may preach the gospel gratuitously.—My chief reward arises from this, that I receive *no* external reward. It is not to be supposed that Paul indulges here any feeling of ascetic pride; for it is to be borne in mind that he had himself just before said, that to receive remuneration was his equitable right, but that he had a *particular* reason for not availing himself of this right in the present instance, *viz.* that he might be able to rebut all the possible attacks of his opponents, of whom,

in consequence of the ardour and determinateness with which he prosecuted his object, he could not fail to have several, and to whom, indeed, he alludes in ver. 3. He thus places his boast in this, that for the sake of a *higher* object he had foregone his own unquestioned right, not in that he had needlessly and obstinately refused remuneration *as such*. To this subject he reverts in the close of the chapter: (from ver. 24 to the end).

19. Ἐλεύθερος γὰρ ὢν ἐκ πάντων.—The participle here is best rendered by *though, quavis*, as Beza has given it.—πᾶσιν ἑμαυτὸν ἐδούλωσα] I have not sought that those whom I have been the means of converting should accommodate themselves to me; but, on the contrary, I have accommodated myself to their necessities.—ἵνα τοῦς πλείονας κερδήσω]. The force of the article here may be given thus: In order that I may gain the majority (whom in this way I am most likely to gain).

20. Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος κ. τ. λ.—Ἰουδαῖος here may refer either to one who was a Jew actually, or to one of the Jewish Christians; for κερδαίνω here, as well as σώζω in ver. 23, does not necessarily refer to original conversion to Christianity, but may be understood of a more extensive influence upon them of the true Christianity which Paul preached, and of their advancement and confirmation therein.

τοῖς ὑπὸ νόμον κ. τ. λ.—Οἱ ὑπὸ νόμον, those appertaining or wishing to appertain to the law (comp. Gal. iv. 21, and on the accusative see Winer, p. 344) have

been regarded by most interpreters as Jewish proselytes (regarding whom see Winer's Real-lexicon, p. 553<sup>a</sup>), on the ground that if we suppose otherwise, we must, as Mosheim says, regard the apostle "as having used two modes of expression to denote only one people." But there is nothing to prevent the apostle with regard to one and the same object, after he has named it in general terms, to adduce it again under its most striking and important feature; and so he may be understood as doing here: "With the Jews I had intercourse as a Jew. I attacked none of their prejudices, but as one who had been educated and approved according to their principles (as is plain from many parts of the apostle's epistles),

<sup>a</sup> [The article here referred to is too long for translation; but the substance of it may be given. The name proselyte was applied to those from among the heathen who had come over to the Mosaic system of worship. They were of two kinds: 1st. *Proselytes of the gate*, גֵּרֵי דְדַשְׁעַר, who were heathen strangers, that either as slaves or as freemen, dwelt among the Israelites in Palestine, and had bound themselves to observe the seven Noachic commandments, as they were called, and which forbade blasphemy, idolatry, murder, incest, robbery, rebellion, and the eating of fresh-cut and still bleeding pieces of flesh: 2dly. *Proselytes of righteousness or of the Covenant*, גֵּרֵי דְדִשְׁעַר, who were persons that had embraced all the doctrines and usages of Judaism, and been formally received into the bosom of the Jewish church. From the Rabbins we learn that proselytes were received by circumcision, baptism and sacrifice. It is very doubtful, however, whether the second of these was practised before Christ.—Tr.]



I lived according to their law." This interpretation is the more to be preferred, as there are no indications elsewhere throughout the context of any references being had to the Jewish proselytes. If, however, a distinction must be made between *οἱ Ἰουδαῖοι* and *οἱ ὑπὸ νόμον*, none seems so eligible as that of Theodoret: "In my opinion those whom he denominates *Ἰουδαῖοι* were those who had never believed; those *ὑπὸ νόμον*, on the other hand, were those who, though they had received the gospel, were still held imprisoned by the law. It was for the sake of these, as well as the others, that he had submitted to the legal purification at Jerusalem (Acts xxi. 26), that he had circumcised Timothy at Lycaonia (Acts xvi. 3), and had conformed to custom in innumerable other matters of the same sort."<sup>a</sup> Heydenreich's objection to this, that the latter class is specially mentioned in ver. 22, under the title of *ἀσθενεῖς* is obviated by the consideration that this term is applied as well to heathen-Christians as to Jewish, for, as was above remarked, the eating of meat that had been offered to idols was as great a stumbling-block to the former as to the latter.

21. *τοῖς ἀνόμοις ὡς ἄνομος*.—For the sake of the heathen (whom I am desirous of seeing converted to Christianity), and the heathen converts, I have con-

<sup>a</sup> Ἰουδαίους, εἶμαι, τοὺς μηδίστω πεισιτυκόμενους καλῶ ὑπὸ νόμον διὰ τοὺς τὸ μὲν εὐαγγέλιον δεξιμαίνουσιν, ἴτι δὲ τῆ τοῦ νόμου φυλακῇ προσδεδεμένους. καὶ διὰ τούτους γὰρ τοὺς καὶ ἐκείνους, καὶ τῆς νομιμῆς καθάρσεως ἐν Ἱερουσαλὺμοις ἠνίσχυντο καὶ ἐν τῇ Λυκαονίᾳ τὸν Τιμόθεον περιτίμι καὶ ἄλλα μυστὰ παραπλήσια ἀποιήθησι.

ducted myself as one who, with respect to the Jewish laws, is without law.<sup>a</sup> To prevent misconception, however, the apostle adds, *μη ὦν ἄνομος Θεῷ, ἀλλ' ἔνομος Χριστῷ*, i. e. being nevertheless, conscious to myself, that by this neglect of the Mosaic ritual, I was not in any respect acting as if without rule or obligation before God, but as under the obligation of a higher law, viz., faith in Christ (Rom. iii. 27). Chrysostom interprets thus: "Not only as being not without law, nor even simply under law, but as having a much higher than the old law, viz. the law of the Spirit and of grace; wherefore he adds, *Χριστοῦ of Christ.*"<sup>b</sup> Chrysostom here preserves the true reading, which has been adopted by Lachmann, of Θεοῦ and Χριστοῦ instead of Θεῷ and Χριστῷ (on which usage of the dative, see Winer, p. 175 [and Biblical Cabinet, No. X. p. 90]). These genitives are genitives of relation, and are caused by the substantive νόμος, which is involved in the words ἄνομος and ἔνομος.

22. τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.  
—The article before πᾶσι (which is unquestionably the dat. masc.) and before πάντα, has something very emphatic; it appears to be used in correspondence

<sup>a</sup> Those who by *οἱ ἐπὶ νόμον* above understand Jewish proselytes, and particularly *proselytes of the covenant*, would interpret ἄνομοι here of the *proselytes of the gate*, but, as must be sufficiently plain, without any adequate reason.

<sup>b</sup> οὐ μόνον ἄνομος οὐκ ἔσθ', ἀλλ' οὐδὲ ἀπλῶς ἔνομος, ἀλλὰ τὸν πολ. λῆ τῷ παλαιότερου νόμου ὑψηλότερον ἔχων, ταυτίσι, τοῦ πνεύματος καὶ τῆς χάριτος. διὰ καὶ ἐπήγαγε, Χριστοῦ.

with the articles before *πλείονας*, *Ἰουδαίους*, &c. The apostle speaks as if he were going to enumerate *individual* classes, to whose peculiarities he had accommodated himself, but he breaks off suddenly, in order to give the greater force to his statements, and, in place of individuals, speaks of the aggregate of those for whom he had laboured. *Τὰ πάντα* = *all things possible*; properly *the whole* (of what was required by the circumstances of those among whom he laboured).

23. *ἵνα συγκαινωνὸς αὐτοῦ γένομαι*.—In order that I may have a share in the diffusion of the same. *Chrysostom*: “That I may seem to contribute somewhat of myself, and may participate in the honours set before the saints.”<sup>a</sup>

24. *Ὅχι οἶδατε κ. τ. λ.*—The connection of this with what precedes is this:—I wish to benefit the cause of the gospel as much as may be; but this distinction is not easily attained: for as in the racer’s course, though many run, yet only one gets the prize, so is it here. In order to be this one, it is, however, above every thing else necessary to lay aside whatever might impede in the course; and this

*ἀ ἵνα δὲξω τι καὶ αὐτὸς συνιστηνοχίαι σπλαγχνίαι, καὶ κοινωνήσω τῶν ἀποκειμένων σσιφάνων τοῖς πιστοῖς.*—[“In the words *συγκ.* αὐτοῦ there is implied not merely, as Billroth thinks, a participation in the diffusion of Christianity, but in all its blessings. Paul would have enjoyed the former, even had he preached *ἄπειρον*, but he includes the sincere self-denying mode of acting in order that he might not become an *ἀδέκιμος*, ver. 27. It is only by this interpretation that what follows is closely connected with what precedes.”—*Olekausen*.—T. R.]

I do in the course on which I have entered ; I keep myself from becoming subject to any desires, and conform cheerfully to the circumstances of those whom I may be the means of converting.

26. οὐτω τρέχω, ὡς οὐκ ἀδῆλως οὐτω πυκτιύω, ὡς οὐκ αἶρα ἄερον.—I run not without a definite object (*Suidas, ἀδῆλως, ἀοριστία*), I inflict not my blows upon the empty air, *i. e.* my contest is not without an object, it is not trifling, and engaged in simply for exercise ;<sup>a</sup> but (27,) I attack the enemy directly, and combat with him face to face. But this enemy is myself, my body, my sensuality, to which I would not yield. And wherefore not? In order that I may then have greater authority to come forward as a teacher and demand of others what I exhibit in myself. And of you I demand at present only this one little thing, &c. Thus the whole discourse coheres together, and supports the main design of the apostle.

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## CHAPTER X.

1. Οὐ δέλω γὰρ κ. τ. λ.—The connection of these words with what precedes is this: I bestow upon my course all possible vigour, and am neither indo-

<sup>a</sup> *Theodore*:—"This is spoken in reference to the Pancratiasts, for they are accustomed to exercise themselves by striking their hands against the air ;—τοῦτο ἐν μεταφορᾷ τῶν πανκρατιαστῶν τίθεται. εἰδῆσαι γὰρ ἰκύνει γυμναζόμενοι παρὰ τοῦ αἵρος πρὸς χεῖρας κινῶν." We may also, however, understand these words as referring to a cowardly pugilist, who never comes fairly into contact with his antagonist.

lent nor secure; the same thing ought ye also to do. For ye are, no more than your predecessors the Jews, freed from accountability by being the chosen of God. For they also enjoyed the favour of God, and, in the evidences thereof, they had figured forth to them the grace that was to come through Christ; nevertheless they received condign punishment because they sinned against God.

The formula οὐ θέλω ὑμᾶς ἀγνοεῖν, is equivalent to, I need only to remind you — πάντες]. This word is peculiarly emphatic: *All* enjoyed the divine favour, and the marks thereof were shared by *all*; yet this did not prevent many from receiving the punishment they had deserved.

ὑπὸ τὴν νεφέλην ἦσαν.—This refers to the pillar of cloud by day and of fire by night, whereby Jehovah preceded the course of the Israelites, Exod. xiii. 21. —διὰ τῆς θαλάσσης διήλθον.] Exod. xiv. —καὶ πάντες εἰς τὸν Μωϋσῆν κ. τ. λ.—This does not introduce something new, but relates to what precedes. The force of the whole is this:—*so that* they all submitted themselves to be baptised in that cloud and in that sea unto Moses (in like manner as ye have been to Christ). In place of ἐβαπτίσαντο, Lachmann reads ἐβαπτίσθησαν. Still I would take this passive in a middle signification, *they submitted to be baptised*. Winer thinks, p. 210, that this meaning is not admissible here;<sup>a</sup> but the apostle is speaking expressly of a type. They did, when they followed the cloud and went through the sea, typically what you did when ye submitted to baptism.

<sup>a</sup> [See note on ch. vi. 11.—TR.]

3. Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον.—  
Exod. xvi. 15. As the apostle had alluded to what had been typical of the ordinance of baptism, he now alludes to what had been typical of that of the supper. The manna is called βρῶμα πνευματικόν, inasmuch as it was not merely useful for the support of the body, but had also a deeper spiritual import. The τὸ αὐτό, here and before πόμα, may be explained in a twofold manner, either as referring to πάντες, “all ate the same food,” i. e. no one ate something of a different sort from what his neighbour ate; or as referring to Christians, “all ate the same food as we eat.” The former interpretation seems the preferable.

4. ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας ἢ διὰ πέτρα ἦν ὁ Χριστός.—This relates to their drinking of the stream which Moses caused to spring forth by striking the rock with his staff, Exod. xvii. 6. Numb. xx. 10. On the tenses ἔπιον and ἔπιον, see Winer, p. 220, who remarks, that “the former denotes an action already finished and past, while the latter indicates the continuance of the action during the whole course of their journey through the wilderness.” The part. ἀκολουθούσης is well explained by Calvin and Grotius as referring to the stream which never deserted the Israelites; the rock followed them *in effect* when the waters that flowed from it followed them. Grotius adds acutely:—“By means of the water the rock followed the Hebrews, and by means of his Spirit Christ is with us to the end of the world, Matt. xxviii. 20.” The word πνευματικὴ is to

be understood here, as above, in connection with *βρῶμα*, as equivalent to *indicating an inner spiritual sense*; consequently the apostle adds immediately, *ἡ δὲ πέτρα ἦν ὁ Χριστός*, "this rock typified Christ," of whom we all, as believers, drink. The truth represented by the type is, that God, in his eternal Son, who at the appointed time became man, hath loved the world from eternity.

5. *κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ*.—That they did not please God is evident, *for, &c.* For the event here referred to see Numb. xi. 33, and elsewhere, where it is related how the Jews were punished with the most severe plagues.

6. *εἰς τὸ μὴ εἶναι ἡμᾶς κ. τ. λ.*—As it is elsewhere said that such and such a thing has happened in Christian times, in order that the type which was set forth in the Old Testament might be fulfilled,—*ἵνα πληρωθῇ κ. τ. λ.*—so here conversely it is said of certain events in Old Testament history, that they happened, in order that they might be examples for the direction of Christians in subsequent times. In the one case as in the other, we are reminded of the continuity and unity of the plan according to which God conducts the affairs of his church in all ages.—The words *ἐπιθυμητάς κακῶν, καθὼς καὶ κείνοι ἐπεθύμησαν*, it is true, are very general in their import; and it would seem as if it were not a particular fact that was here referred to, but that the words contained rather a general admonition against what was evil. As, however, verse 7th refers to something particular, and moreover is introduced by the co-ordinative

particle *μηδέ*, so it is natural and consistent to infer that in verse 6th also, allusion is made to something particular in the history of the Jews. It is not improbable that, as most interpreters suppose, Paul had in his mind the passage in Numb. xi. 4, where it is recounted how the Jews being dissatisfied with the manna, lusted after the richer food they had enjoyed in Egypt. In this case he may be supposed to hint at the desire of the Corinthians for partaking of the food offered to idols.

7. *Μηδὲ εἰδωλολάτραι γίνεσθε*.—As above remarked, the apostle is here speaking of the eating of what had been offered to idols by those who really believed that there were *εἰδωλα*. *ὧς γέγραπται*.—This relates to the worshipping of the golden calf set up by Aaron, of which an account is given in Exod. xxxii. 6.

8. *καθὼς τινες αὐτῶν ἐπόρνευσαν*. — Numbers xxv. 1, *sqq.* — *εἰκοσιτρεῖς χιλιάδες*]. The Hebrew and LXX. give *four* and twenty thousand; perhaps Paul's mistake arose from his quoting from memory.\*

\* [If Paul wrote under divine inspiration, whether he quoted from memory or not, his statement cannot be regarded as a mistake. It is not, however, easy satisfactorily to remove the apparent discrepancy between the statement before us and that contained in the book of Numbers. The readings in the Hebrew are constant, and those in the Greek vary only in two MSS. of insufficient authority to establish a genuine various reading. The opinion of Grotius, in which he is followed by Ernesti, Michaelis, Doddridge, Clarke, and others, is, that the number 23,000, given by Paul, is the number of those exclusively who fell by the plague, while the



Calvin remarks, further, on this verse, that " a difficulty occurs in Paul's attributing the cause of the plague to fornication, while Moses relates that the wrath of God was excited against the people because of their having been initiated into the sacred rites of Baalpeor. As, however, this defection had its rise in their fornication, and as the Israelites fell into that iniquity under the seductive influence, not so much of superstition as of the blandishments of harlots, it is proper that the evil which came upon them in consequence should be referred to their licentiousness. "

number 24,000 includes an additional 1000 slain by the sword, according to the command of Moses, Numb. xxv. 5. Plausible as this mode of solving the difficulty is, it is hardly possible to reconcile the supposition on which it proceeds with the express declaration of Moses, that all the 24,000 *died in the plague*, ver. 9. The least objectionable opinion seems to be that adduced by Calvin, viz. that neither by Paul nor by Moses is the *exact amount* given; but as the number of those that fell probably *exceeded* 23,000, but *came short* of 24,000, Paul gives the former and Moses the latter, as the approximate *round number*. This view is followed by Bengel, Semler and Macknight; and it has the merit of being the only one that seems to meet the difficulty without substituting another equally great in its place.—T.R.]

\* Una difficultas hic occurrit, cur hanc plagam scortationi imputet Paulus, quum Moses narret, iram dei inde fuisse concitatum, quod populus se initiaverit sacris Baalpeor. Sed quia initium defectionis a scortatione fuit, nec tam religione inducti quam blanditiis scortorum plectti filii Israel in illam impietatem prolapsi erant: acceptum scortationi referri debuit quidquid inde mali sequutum est.

9. *Μηδὲ ἐκπεράζωμεν τὸν Χριστὸν κ. τ. λ.*—The passage of the Old Testament to which Paul here alludes, is in Numbers xxi. 5, where an account is given how the Jews, worn out through the length and difficulty of the journey, and with want of food and drink, spoke against God and Moses; and asked why they had been brought up out of Egypt to perish in the wilderness? and how, in consequence of this they were punished by having sent among them serpents. It may be asked to what does Paul here refer in the conduct of the Corinthians, or against what does he warn them? *Ἐκπεράζω* must mean here, through impatience and discontent to put the long-suffering patience of God to the test, as did the Israelites. Chrysostom refers the words to what is mentioned farther on in chapter xii., viz. the discontent that prevailed among the Corinthians because they had not all the same gifts, and he joins the following verse, *μηδὲ γογγύζετε κ. τ. λ.* in the same reference. In like manner Theodoret: “Those who had obtained the lesser gifts murmured because they had not been deemed worthy of the whole; whilst those who had received the different tongues tempted [Christ] by exhibiting them before the church, from love of distinction, rather than where occasion demanded.”<sup>a</sup> But Paul has, as yet, made no mention of these matters; and without this it would

<sup>a</sup> *ἰγόγγυζον οἱ τῶν ἑλαττόνων χαρισμάτων τιτυχηότες, ἰσχυρὴ μὴ πάντων ἦσαν ἡξιομίνοι· ἰστέραζον δὲ καὶ οἱ ταῖς διαφόροις κίχρημίνοι γλώτταις. κατὰ φιλοσμίαν μᾶλλον ἢ χρίαν ταύτας ἐπ’ ἑκκλησίαις προσφέρουσι.*

have been difficult even for the Corinthians themselves to have discovered what he was alluding to, had such been the object of his remarks here. Hence others are of opinion that here the authors of the schisms are attacked, (*tanguntur hic schismatum auctores*, Grotius); but not even this is sufficiently near. The best interpretation seems to be that of Bullinger: "They tempt Christ who, too confident in their own liberty and knowledge, throw themselves unnecessarily into any hazard, as did these conceited smatterers among the Corinthians in regard to meats offered to idols."<sup>a</sup> This view is clearly confirmed by verse 22, where παραζηλοῦν is used of the same thing.

Further the reading κύριον which Lachmann has substituted for Χριστόν suits better, inasmuch as it can also be supplied after ἐπίερασαν. For the opinion of Calvin, (who would repeat τὸν Χριστόν after ἐπίερασαν), that "this is a remarkable passage in proof of the eternity of Christ, not to be set aside by the subtle reasoning of Erasmus, who renders it, '*nor let us tempt Christ as some of them tempted God,*'" could have been suggested only by reasons of a dogmatical character.<sup>b</sup> If Χριστόν is to be the reading retained,

<sup>a</sup> Tentant Christum hoc in loco, qui nimium suae libertati et scientiae confisi in discrimen aliquod se conjiciunt, ut solebant Corinthiorum scioli in idolothytis.

<sup>b</sup> [It is difficult to see how this in any way invalidates the force of Calvin's remark. If the reading κύριον be received, the passage of course becomes less decided in its testimony in favour of the eternal existence of Christ; but if Χριστός be re-

then all the emphasis must be laid on *ἐκπειράζωμεν*, and the words *τὸν Χριστόν* be viewed as added unemphatically, so that the object to *ἐπίερασαν* (*τὸν κύριον τὸν Θεόν*) may be supplied from the context.

10. *Μηδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν* κ. τ. λ.—Paul has in view the passage in Numbers xiv. 1, *sqq.* where an account is given how the Jews, terrified by the reports from the land of Canaan, murmured against Moses and Aaron, and wished to return again to Egypt. It is not, indeed, mentioned there that God sent the plague as a punishment upon the Jews; on the contrary, Moses warded that off by prayer, so that the only punishment inflicted upon the murmurers was, that they should never enter the promised land. To this latter, however, the words of Paul, *καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ*, may be well enough applied; and, along with this, let it be remembered that in verse 37 of that chapter, it is said that at least the messengers, (with the exception of Caleb and Joshua), who had been the causes of that murmuring, perished through the plague, (*וַיָּמָוּתוּ*).

Hence it does not appear necessary to have recourse, with Calvin, to chap. xvi. 'Ο ὀλοθρευτῆς is the angel

tained, and there seems no sufficient reason for its rejection, then the analogy of the language would require its repetition after *ἐπίερασαν*, and in that case the truth of Calvin's inference can hardly be disputed. Were this a solitary passage in favour of Christ's eternity, Dr. Billroth's remarks might be applicable; but, supported as that doctrine is by many concurrent testimonials from the word of God, it is a violation of all sound criticism to attempt to deprive it of the support of the striking language of the apostle in this verse.—T. A. \

of destruction whom Jehovah sends forth to punish ; (ο ὀλοθρευόντων, Exod. xii. 23). It remains to be asked, from what sin are the Corinthians warned in the words *μη γογγύζετε*? To this it may be replied, either by joining these words immediately to the preceding, in verse 9th, as Chrysostom does, in which case the sin in question will be that of murmuring against *God*, (whether that be in consequence of the unequal division of the spiritual gifts, which is Chrysostom's opinion, or because of the prohibition to partake of meats offered to idols);—an interpretation which is quite admissible, inasmuch as in the passage quoted from Numbers, the people are represented as murmuring, not only against Moses and Aaron, their leaders, but also against the Lord, verse 3; Or we may understand the *γογγύζειν* of a murmuring against their teachers, an interpretation, however, which, though adopted by most interpreters, is liable to the objection of being arbitrary, inasmuch as nothing further is added to *γογγύζειν*, and in the preceding verses it is of sins against God that the apostle is speaking.

11. Since the word *ἐκείνους* belongs to *συνέβαινον*, so after *τύποι* we must understand *ἡμῶν* (according to verse 6, *ἡμῶν*), or generally *τῶν μελλόντων*. In place of *τύποι* Lachmann gives the adverb *τυπικῶς*. *ἐγγράφη δὲ κ. τ. λ.*—Winer, p. 377, says, “the *δὲ* gives intimation of the closer illustration of what precedes *τύποι συν. ἐκ.*” After *ἐκείνους*, Lachmann places only a comma, as if he would intimate that, in his opinion the *συνέβαινον*, and the *ἐγγράφη* are placed in antithesis to each other by the conjunction *δὲ*.

κατήνησεν.—The apostle speaks here of the passing of the then world into the age of the Messiah's advent. Comp. ch. xv.

13. Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος πιστὸς δὲ ὁ Θεὸς κ. τ. λ.—“The temptation which has assailed you does not exceed human power.” Of what temptation does the apostle here speak? The opinion of some, who imagine that it is to injuries and persecutions that he here alludes, receives no support from the connection; a more correct view is that which represents the temptation as that of eating food offered to idols, and, in general, of participating in the offerings made to idols; and this is favoured by its accordance with the words immediately connected with it, *δίψητε φεύγετε ἀπὸ τῆς εἰδωλολατρίας*, verse 14. If, however, this should seem an unnecessarily close attention to the connection, we may suppose that, in speaking of temptation here, Paul had in his eye the sins in general, of which he warns the Corinthians from verse 6th to verse 10th, though with this view the inference in verse 14 does not so well accord.<sup>a</sup> πιστὸς δὲ ὁ Θεός.—Theophylact interprets

<sup>a</sup> [“These features of the times, says the apostle, demand great vigilance and fidelity, for the *εἶλη τῶν αἰώνων* bring with them also the *ΠΙΨΩΠΗ ἰββη* in which Christians will be exposed to the severest temptations. As yet they had met with no other temptation than what was human (*i. e.* than one which had its source in human relations, and could consequently be easily overcome), and God, who had called them, was also faithful, and would not permit them for the future to come into difficulties above the measure of their strength; but so much the more was it their duty not to prepare temptations for themselves, nor in any way to impair their spiritual power.

this thus ; “ He is true and shall not be belied ; for he hath declared, come ye that labour and I will give you rest.” Matt. xi. 28. It seems more obvious, however, to regard the Divine Being, as here denominated, *true*, inasmuch as he doth not forsake men in their need. This is also Calvin’s view. The

otherwise would they, in the day of contest, be unable to withstand. Let them, then, show themselves prudent (see Matt. xxv. 2), and avoid all approximation to idolatrous worship, which proceeded from hostile powers (ver..20). Such appears to be the connection of this passage, in regard to which most of the interpreters, and Billroth among the rest, have failed. The latter remarks, for instance, on *πειρασμῶς*, ver. 13, that it cannot well refer to sorrows and oppositions, but is rather to be explained of a temptation to partake of what had been offered to idols, or, if this appear too constrained, of all the sins mentioned in verses 6—10. But temptations are not sins. The apostle admonishes them unconditionally to beware of sins, but from temptations can no man secure himself, for they assail all. With respect to them, therefore, it behoves each man to be well armed that he may defend himself from them. To this the admonition in verse 12th ought to awaken, and that in verse 13th to encourage. We can hardly, consequently, understand the discourse here of temptations brought upon the Corinthians by themselves, for this would have been that tempting of the Lord which is so expressly denounced as a sin ; but rather of such temptations as, without their own direct agency, came upon them. What they had already experienced in this way had been moderate, so that they had been able easily to overcome it, but sorer trials were in store for them, yet in these would God, according to his faithfulness, know how to help them ; but still it was required of them to be faithful and vigilant.”—*Olshausen.*—  
Tr.]

δι, I cannot, with Theodoret, regard as used to intimate that the clause which it introduces is a proper antithesis to the preceding, (*εἰδὼς δὲ μὴ ἑαυτῷς θάξῃ ἀλλὰ τὴν θεῖαν ἐπικουρίαν αἰτεῖν*), but would rather take it thus:—The temptation is, (on the one hand), not severe; while, *on the other*, God will give you strength to overcome it. τοῦ δύνασθαι ὑπενεγκεῖν.—This genitive seems not to depend directly from ἔκβασον, but rather from the preceding clause as *a whole*; and is to be rendered *so that* you may be able to bear them.

15. As to this point the apostle, in his warnings to the Corinthians, had made his appeal to examples drawn from the Old Testament; he now appeals to their own intelligence, which must have satisfied them that, as those who eat the Lord's supper were participants of the body and blood of Christ, so those who ate the flesh of an offering, with a belief in εἰδωλα, came into contact with the evil demons which produced that belief in false gods in the heathen.

16. τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν.—The genitive τῆς εὐλογίας may be taken in one of two ways;—either in the sense of the adjective εὐλογητόν, (or the part. εὐλογημένον), after the Hebrew form כּוּס הַבְּרִיָּה; or so that it may refer actively to its subject—the cup, in the use of which εὐλογία takes place (the object of the εὐλογία being pre-supposed and understood). In the former case, we should have a tautology between the words and those immediately following ὃ εὐλογοῦμεν (a circumstance,



however, not unexampled in such forms of statement); in the latter, the object to *εὐλογίας* may be *God*, though, even in that case also, it would be said of the cup *ὅτι εὐλογεῖται*. We come now to the question, What is meant by *εὐλογεῖν τὸ ποτήριον*? The opinion of several interpreters, both ancient<sup>a</sup> and modern,<sup>b</sup> that the words *ὁ εὐλογοῦμεν* are used for *ὁ λαβόντες εὐλογοῦμεν* [to wit τὸν Θεόν] is too arbitrary and not sufficiently accurate, either grammatically or historically, to be retained. We cannot, indeed, admit, according to the old Catholic doctrine, that the blessing of any material object, as in the instance before us of the cup, consists in such a consecration of it, as that in it by itself objectively, *i. e.* irrespective of the faith and conscience of those who partake of it, there should inhere some sanctifying power; for this is opposed to the whole tenor of New Testament representation. But while we reject this opi-

<sup>a</sup> *Chrysostom*:—"He calls it *ποτήριον εὐλογίας*, because when we take it into our hands we thus praise Christ, wondering, astonished at his unspeakable liberality, blessing him that he poured it forth, that we should no longer remain in deception, &c. *ποτήριον εὐλογίας* ἰκάλιον, ἰκευδὴ αὐτὸ μετὰ χύμας ἔχοντες, αὐτὰς αὐτὸν (τὸν Χριστόν) ἀνυμνοῦμεν, θαυμάζοντες, ἐκπληττόμενοι τῆς ἀφάτου δωριᾶς, εὐλογοῦντες ὅτι καὶ αὐτὸ τοῦτο ἔβιχεν, ἵνα μὴ μίνωμεν ἐν τῇ πλάσῃ κ. τ. λ. *Theophylact*:—"That is of *thanksgiving*; for when we take it into our hands, we bless and give thanks to him who poured out his blood for us, and deemed us worthy of unspeakable blessings." — *Τουτίστι τῆς εὐχαριστίας ἐπὶ χεῖρας γὰρ αὐτὸ ἔχοντες. εὐλογοῦμεν καὶ εὐχαριστοῦμεν τῷ τὸ αἷμα αὐτοῦ ὑπὲρ ἡμῶν ἔχοντι καὶ ἀρτίστων ἀγαθῶν ἀξιώσαντι.*

<sup>b</sup> See Wahl, I. p. 651, 652.

nion, we must contend that the force of such an expression as that before us is not exhausted by the rendering "which we take with thanksgiving to God," but that it is a peculiar religious mode of expression, and involves in it something more. It seems clear that something more is implied in it as used by our Lord in Matt. xxvi. 26, where it is said that "he took bread and blessed it and brake it [ $\epsilon\upsilon\lambda\omicron\gamma\eta\sigma\alpha\varsigma \epsilon\kappa\lambda\alpha\sigma\epsilon$ ];" for  $\epsilon\upsilon\lambda\omicron\gamma\eta\sigma\alpha\varsigma$  cannot be used absolutely, (Comp. Luke ix. 16); nor is the object to be supplied here,  $\tau\acute{\omicron}\nu \theta\epsilon\acute{\omicron}\nu$ , but plainly  $\tau\acute{\omicron}\nu \acute{\alpha}\rho\tau\omicron\nu$ . What this is that lies fundamentally in the phrase  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\tilde{\nu} \tau\iota$  is, generally the bestowal of some *religious signification and consecration* on the object. Thus, to bless a person means to supplicate and implore the blessing of God, (his complacency, grace, assistance), on his behalf; —and so here to bless the cup means to implore God's blessing upon it, or rather, as the divine blessing cannot be shown to a material object as such, to ask his blessing *upon the use of it*, so that it may be blessed to those who partake of it, and may serve to them as a true symbol of the blood of Christ.

Such are the New Testament modes of representation;<sup>a</sup> and in the explanation of them it is the more

<sup>a</sup> The subsequent development from these of the profound dogmata of the church, after strict definition began to be attended to, it is not our present business to point out; only let it be observed that the use of  $\epsilon\upsilon\lambda\omicron\gamma\eta\sigma\alpha\iota$  determines the consecration to be in the *subject*, and to take effect first through the believing appropriation of the person partaking of the ordinance. Comp. Marheineke Dogm. § 558. Rosenkranz

necessary that we should be explicit, that most interpreters have erred regarding them. Calvin has justly observed: "I do not agree with those who, by *blessing* here understand *thanksgiving*, and explain *to bless* by *to give thanks*. I grant, indeed, that the words are so used sometimes; but never in that construction which Paul uses here; for what Erasmus understands as coming before is too forced. The sense which I follow is easy and has nothing involved in it. To bless the cup, then, signifies to consecrate it to this use, that it may serve as a symbol of the blood of the Lord," &c.<sup>a</sup> Beza, also, is on the right track; he determines in favour of the explanation of Œcumenius ὁ εὐλογοῦμεν = ὁ εὐλογοῦντες κατασκευάζομεν. See also Balduin in *Quaest. I.* on this section.

Encyc. § 51. Hegel's Enc. § 507 (2te Auf.), &c. That each individual does not utter the εὐλογία is no objection to this, for in early times, after the President of the Assembly had uttered it, the people said *Amen*. See Neander, Ch. Hist. I. p. 383. Even then, however, the formula εὐλογεῖν τὸν Θεόν has a peculiar signification, the force of which is to be unfolded from its fundamental meaning, and cannot, without something further, be explained by εὐχαριστεῖν τῷ Θεῷ.

<sup>a</sup> Non assentior iis, qui per benedictionem, gratiarum actionem intelligunt et: benedicere, exponunt: gratias agere. Fateor quidem interdum hoc sensu poni: sed nunquam in ea constructione, qua hic usus est Paulus, nam quod Erasmus prae-positionem subaudit, nimis est coactum. Sensus autem, quem sequor, facilis est, nec quidquam habet implicitum. Benedicere ergo calicem, significat in hunc usum consecrare, ut nobis sit symbolum sanguinis domini.

*κοινωνία*.—Either the participation in the blood of Christ, in which case *ἰστί* must be taken in the sense of *signifies*: Is (signifies) not the cup, (the use of the cup), the participation of the blood of Christ? Or the communication, &c., in which case *ἰστί* will retain its proper meaning: Does not the cup communicate to us the fruit of the death of Christ? τὸν ἄζυρον.—See Winer, p. 432.<sup>a</sup>

17. Ὅτι εἷς ἄζυρος, ἐν σῶμα οἱ πολλοὶ ἴσμεν.—This may be taken to mean *as* there is but one bread, so are we, though many, but one body. But it seems more in accordance with Paul's mode of writing, that the *ὅτι* should be referred to what goes before, and the whole translated as Luther gives it, "*For* as there is one bread, so are we many one body." There is one more interpretation still, viz. that *ἰστί* is not to be supplied after *ἄζυρος*, but that it is along with *σῶμα*, to be joined to *ἴσμεν*,—for one bread, one body are we though many. To this, however, Beza objects, justly observing, that nowhere besides in the New Testament are believers said to be *one bread*. The article is used before *πολλοί* and *πάντες* as in Rom. v. 15; xii. 5, because to the one, the many—the collective mass as a definite whole—is opposed. See above, ix. 22.

18. Paul does not confine himself to the ordinances of Christianity; already, he says, something similar has

<sup>a</sup> ["Attraction sometimes takes place by a word of the principal clause being grammatically construed with the subordinate clause, as 1 Cor. x. 16. John vi. 29, &c."]—*G. d. N. T.*—Tr.]

been seen in Judaism, in the yet imperfect religion, in Ἰσραὴλ κατὰ σάρκα (on the want of the article see Winer, p. 119 [also Biblical Cabinet, No. X. p. 48, 49.]) To the latter are opposed the Christians, the Ἰσραὴλ κατὰ πνεῦμα or τοῦ Θεοῦ as they are called, Gal. vi. 16.

οὐχι οἱ ἐθιόντις τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;—It is well known that the Jews, as well as the Heathens, employed what was left of the flesh offered in sacrifice as material for feasting; Deut. xii. 18; xvi. 11. Levit. viii. 31. To such feasts none but Jews were admitted—none but such as had the right of entering the fore-court of the Israelites, and there presenting their offerings before God. Consequently, every one who appeared as a guest on such occasions, showed openly that he regarded all the other guests as brethren and companions in the faith (*Mosheim*.) The force of the expression κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν may therefore be given, as Beza has admirably expressed it thus: *ejusdem cultus ac sacrificii sunt conscii, sive in eodem sacrificio consortes ac socii ac ejus quasi vinculo in eadem religione copulati.*

19. Τί οὖν φημι; ὅτι εἰδωλόν τι ἔστιν; ἢ ὅτι εἰδωλῶδυνόν τι ἔστιν;—From what precedes some might have supposed that Paul was inclined to admit the actual *existence of the heathen deities*. They might have imputed to him such an inference as this: As the Lord's supper brings us into connection with Christ, and their offering-feasts brought the Jews into connection with the true God, so do the heathen offer-

ing-feasts bring you into connection with the idol-deities. Against this the apostle guards himself in the words before us, introducing his protest with the particle οὐν. For the proper explanation of this latter we must supply the intermediate train of thought: deduce not from this, however, false conclusions, but consider accurately how much *can* be inferred justly. What say I then? (in order to carry on my reasoning *itself*.)

The words *ὅτι εἰδωλὸν τί ἐστίν* seem, according to this accentuation, to be best explained thus:—that there is any such thing as an idol (a false deity to be worshipped as God)?—and *ὅτι εἰδωλοθύτον τι ἔστιν* thus:—that there is any such thing as an offering to idols, (*i. e.* an offering which can be correctly regarded as presented to real deities)? If this latter, however, should appear somewhat forced and harsh, we may write and interpret thus:—*ὅτι εἰδωλὸν τί ἐστίν; ἢ ὅτι εἰδωλοθύτον τί ἐστίν*; that an idol is anything? or that an idol-offering is anything (*i. e.* possesses any virtue *as an idol-offering*)?—The transposition of these two clauses by Lachmann in his edition, is for the sake of their forming a kind of climax, which suits better with the meaning.

20. Ἄλλ', ὅτι ἂν θύει τὰ εἰδη κ. τ. λ.—I will not say *that*; but only that what the heathen offer, they offer to evil demons, and not to God, *i. e.* (as above remarked) that the proper authors of idolatrous worship are the evil demons, with which, as *actual existences*, those offering sacrifice, deceived by their influences, come into fellowship, and so peculiarly serve

*them.* That such was the opinion of the Jews is well known (see Psal. xcvi. 5. LXX. ὅτι πάντες οἱ θεοὶ τῶν ἔθνων δαιμόνια); and passages enough are adduced by Usteri from the Fathers, p. 421 sqq., to show that they believed in the influence of evil demons on men. Why should we suppose Paul to think otherwise? or what do we gain by attempting to deprive his language here of a meaning which many other passages concur to support, for the sake of accommodating it to the sentiments of modern times?

Without doubt, the apostle, in writing these words, had before his eyes the passage in Deut. xxxii. 17, which the LXX render thus: ἔθυσαν δαιμονίοις καὶ οὐ θεῶν. Comp. also Baruch iv. 7: παραξίνατε γὰρ τὸν ποιήσαντα ὑμᾶς, θύσαντες δαιμονίοις, καὶ οὐ θεῶν).

As far as regards the passage before us, it is of little moment how we explain the Hebrew word **דְּשֵׁי** in the above passage, (as also in Ps. cvi. 37)—whether as designating the gods of the heathen, simply *Rulers*, after the analogy of **דְּשֵׁי**, or as involving in it the force of the ground-form **דָּשַׁן, דָּשַׁן, דָּשַׁן, to waste**, (see Winer's edition of Simonis, p. 948 and 954,)—for the Greek word *δαιμόνιον*, by which the LXX. render it, is always used in the New Testament in the sense of *evil-demons*. (The passage in Acts xvii. 18, where it certainly means *gods*, is hardly an exception, inasmuch as it is a quotation of the words of *Greeks*; and in Rev. ix. 20, the rendering *gods* is not necessarily required.)

Now, why should Paul use this word, if he understood it simply as synonymous with *εἰδωλον*, and had not also a particular object in using it? If it be replied, that it was because he was quoting word for word from the Old Testament, the further question will still recur, Why did he quote here that particular passage?

Calvin has already justly remarked, that the entire force of Paul's argumentation is lost, if we take *δαιμόνια* to signify merely *false, imaginary deities*. For in what precedes the discourse is unquestionably regarding an entrance into fellowship and union with something *real*, and, were it otherwise here the contrast would fail.

Mosheim adduces several objections against the view we have followed; the only one which so much as seems to have any force is this, that Paul himself says, that meat that has been offered to idols is not in itself unclean, or capable of injuring any one. If, however, Paul believed, and is here to be understood as affirming, that it had been offered by the heathen to evil demons, it could never be otherwise than unclean, nor could the eating of it have ever been permitted to Christians. To this it may be replied, that whatever the apostle says here, is said with respect to the *συνείδησις*, the conscience of those who believed. The eating of what had been offered to idols, was hurtful *only* to those Christians, who yet viewed things partially from the stand-point of heathenism, and believed the offerings to be presented to actually existing *εἰδωλα*. For as the heathen



themselves received injury from such offerings, so in like manner those imperfect Christians; and to them consequently, the apostle prohibits the eating of what had been offered to idols directly. To the better informed Christians, he prohibits it only for the sake of the others, who might, by their example, be led astray.

οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.— Calvin: "If the name of demon be used for something intermediate [between God and Satan], how frigid would be this statement of Paul, instead of containing, as it does, the severest censure of idolators. He adds the reason; because no one can communicate with God and idols together. Now, there is a profession of communication in all sacred rites."<sup>a</sup> No man can serve two masters.

The view which we have given of this entire passage, has on its side the names of those greatest masters of exegesis, Luther, Calvin, Beza, and Grotius. Only it is surprising that they have not availed themselves more of the light which it throws on the passage in ch. viii. 5, and especially on the words *λεγόμενοι θεοί*.

22. Ἡ παραζηλοῦμεν τὸν κύριον, κ. τ. λ.—Paul having fully expounded the guilt of relapsing into idolatry, proceeds to exhort them to flee from it:—Where-

<sup>a</sup> Si nomen daemionii esset medium, quam frigida esset hæc Pauli sententia: cui tamen maximum severitatis pondus inest adversus idololatrias. Rationem addit: quia deo et idolis simul nemo possit communicare: est autem communicationis professio in omnibus sacris.

fore avoid it ;—or do ye think to challenge God, or set yourselves in opposition to him. Probably he has the passage in Deut. xxxii. 21, in view here :—*αὐτοὶ παρεζήλωσάν με ἐπ' οὐ Θεῶ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν.*—On the indic. *παραζηλοῦμεν*, see Winer, p. 234.<sup>a</sup> Its force here may be given thus :—Is this the meaning of our conduct, that we provoke God to anger? Luther's translation, "*Oder wollen wir dem Herrn trotzen*, or, would we dare the Lord?" would require the conjunctive. (Perhaps we may regard the usage here like that in ch. iv. 6, as a barbarism, since otherwise it is unaccountable that again in the case of a verb, in *ὄω*, the ind. should be used when one would expect the conjunc. See Notes on ch. iv. 6.)

23. Πάντα [μοι] ἔξεσιν, ἀλλ' οὐ πάντα συμφέρει κ. τ. λ.—The apostle recurs to the objection of the better informed portion of the Corinthians, to which he has already, on a previous occasion, (ch vi. 12,) adverted. By itself every thing (*i. e.* of the kind here spoken of, namely *adiaphora*, or things indifferent) is permitted, but must be used only with a regard to the edification of the church.

24. Μήδεις τὰ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὰ ἐτέρου.—This cannot be viewed as a precept of general morality, but is given with particular respect to the point on

<sup>a</sup> [" In the passage, 1 Cor. x. 22, ἢ παραζηλοῦμεν κ. τ. λ., the meaning is, or do we provoke God? is it the meaning of our conduct to excite the wrath of God? *παραζ.* expresses not what is about to happen, but what is already taking place."—*Gr. d. N. T.*—TR.]

hand, viz. the eating of the *adiaphora*. Let no man have respect only to himself, and to his own judgment, but each to that of another; but this can be, only when each uses not his own attainments as his standard of action, but those of others. The *ἔκαστος* after *ἑτέρου* is unnecessary, as it is already implied in the negative *μηδείς*.

25. *μηδὲν ἀνακρίνοντες διὰ τὴν συνίδησιν*.—It is better to omit, with Lachmann, the comma after *ἀνακρίνοντες*, and give the sense thus:—Since ye need not for the sake of conscience be too scrupulous. *Συνίδησις* is thus a straitened, uneasy conscience, which would be the result were it necessary for them to inquire particularly into the matter. (See the notes on ch. vii. 2, respecting the usage of the definite article in such cases.) Others with less propriety insert a comma after *ἀνακρίνοντες*, and give the sense thus: Since ye (on account of your untrammelled conscience) need not inquire, &c.

26. A passage from Ps. xxiv. 1. For all good things, and in consequence all articles of food, come from God, and are in themselves unexceptionable, if they be used, as coming from God, with thanksgiving; comp. 1 Tim. iv. 4: *πᾶν πρῶμα Θεοῦ καλόν, καὶ οὐδὲν ἀπίβλητον μετὰ εὐχαριστίας λαμβανόμενον*.

27. The *δέ* is not adversative, but continuative of the train of remark. Winer, p. 371 and 377, [and Bib. Cab. No. X. p. 225.]

28. *Ἐὰν δέ τις κ. τ. λ.*—With justice Neander remarks, p. 207, that here a Christian weak in the faith is intended; for a heathen entertainer would hardly

deem it necessary to inform his guests of such a circumstance.

29. Συνειδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.—In ver. 28, Paul properly refers, in the words *καὶ τὴν συνειδησιν*, not so much to the conscience of others, as to the individual's own, which is burdened through want of regard to others. Some may be led from this to conclude that, in ver. 29, also, the genitives *ἑαυτοῦ* and *τοῦ ἑτέρου* are to be taken objectively, in this manner: by conscience, I mean not the conscientious regard to one's self, but to others. This, however, the following words, *ὕπὸ ἄλλης συνειδήσεως*, forbid, and consequently we must take these genitives subjectively.

"*Ἴνα τί γὰρ ἡ ἐλευθερία μου κρίνεται κ. τ. λ.*—We have here again something expressed in the first person that has yet a reference to all. The connection is: Therefore I will ever have respect to others; for why should I act so as that my freedom should be judged of by another man's conscience, *i. e.* should appear as sinful or ill used freedom through the offence which I give.

30. When I partake (of a meal) with thanksgiving (to God), why do I act so as to give offence (to the weak) by means of that for which I thank God? Is not this a contradiction? On the one hand, I thank God for my better knowledge, and for the good things he has bestowed, and, on the other, offend against him, inasmuch as I vex my neighbour.

31. πάντα εἰς δόξαν Θεοῦ ποιεῖτε.—This is not an inculcation of that small asceticism which shows itself

(as among the Herrnhutters, for instance,) in a perpetual mention of the divine name in connection with even the most trifling matters ; but the meaning is : The entire life of man is to be an organism, in which each individual part is in its place, and works for the main end, viz. the perfecting of man in the image of God, and the glorifying of God in men.

32. It is singular that here Jews and Heathens should be named, when, in what precedes, the whole discourse is directed against such conduct as might prove a stumbling-block to weak *Christians*. Hence some take 'Ιουδ. and Ἑλλ. for Jewish and Heathen believers ; but this the καί, which is plainly co-ordinate with the first, will hardly permit. We may perhaps remove the difficulty in some measure by laying the emphasis entirely on the words τῇ ἐκκλησίᾳ τοῦ Θεοῦ thus :—Be without offence not only to Jews and Greeks, but also (and still more) to the church of God. This coheres better with Paul's main object. The second καί will, in this case, be more accurately viewed as not co-ordinate with the others, but simply conjunctive, in the sense of *and*.

## SECTION THIRD.

### CHAP. XI. VER. 2—34.

The apostle proceeds to the reproof of other instances of misconduct and irregularity in regard to the worship of God, which had crept in among the Corinthians. He first inculcates the decent observance of the difference between males and females in regard to the covering or not covering of the head; and from this he takes occasion to advert to the proper relation of the sexes to each other (1—16). He then enjoins the abandonment of certain abuses of the Lord's Supper, and sets before them, as a pattern, the mode of its first institution by the Lord himself: and from this he places before their eyes the great sin of those who dishonour this ordinance by partaking of it unworthily (17—34).

### CHAPTER XI.

2. Paul commences by again commending the Corinthians for their good conduct and observance of those prescriptions which he had given them; and this he does, in order that as they, *in general* (πάντα, *in all things*, those of course excepted for which he reproves them) deserved commendation, so they ought not to allow themselves to incur reproof in *particular cases*.—καθώς παρέδωκα ὑμῶν τὰς παραδόσεις κατέχιστε.—This is explanatory of πάντα μου μνήσθε: their remembrance of him was shown by their observance of his prescriptions. The words παραδόσεις and παρέδωκα may *in themselves* refer to traditions, as well in respect of Paul himself, as of the

Corinthians ("Traditions which I have received and delivered unto you"); but here they relate simply to *prescriptions* which Paul, as a teacher, had given them for their observance, which had been probably communicated *orally* during his stay in Corinth; although the word is also applied to *written* dictations in 2 Thess. ii. 15.

3. Θέλω δὲ ὑμᾶς εἰδέναι κ. τ. λ.—It is uncertain whether, in what follows, Paul is answering a question really put to him by the Corinthians, or whether he felt himself constrained to enter upon this subject by the information that had reached him concerning the state of things in their church. Perhaps both might concur.

As regards the matter handled, the simplest view (and with this Neander also seems to accord, p. 211) is, that in consequence of a misunderstanding of Christian liberty, many females in the Corinthian church had been induced, in open opposition to the Grecian (as well as eastern) custom, to appear in the promiscuous assembly of worshippers unveiled. This, as indecent and of bad moral tendency, the apostle condemns. Any comparison of the customs observed by the Jews, the Greeks, and the Romans respectively, in their synagogues and temples, with respect to the covering of the head for the purpose of tracing the abuse in the Corinthian church to an imitation of them, seems quite unnecessary, for it appears very improbable that the Corinthian females would be induced to transfer any thing from the ritual of the temple service among the heathen, to

observances so entirely different as those of the Christian assemblies. Equally unnecessary does it appear to deduce from this chapter, that in the Corinthian church men were wont to appear with their heads covered, and that Paul condemns this practice at the same time that he denounces the opposite practice among the females. Almost all interpreters have entertained the opinion that Paul here also admonishes the men: some, as Chrysostom, imagine that “the men wore long hair like those engaged in the study of philosophy, and prayed and prophesied with their heads covered, both of which were customary among the Greeks;”<sup>a</sup> (this last is not correct, for it is well known that the Greeks presented their offerings in their temples with *uncovered* heads. If it be *necessary* to believe that the practice existed in the Corinthian church of men worshipping with their heads covered, it would be more probable that this was the result of an imitation of the *Jewish* custom, and that those individuals were Jewish converts); others, as Bullinger, are of opinion that “there were then, as we may see to be the case in the present day, persons who came into a sacred building in the same way as the very vain men who frequent theatres are wont to come forth to be seen. For men, by placing on their heads hats of more than usual elegance (Grotius also supposes *hats* and *caps*), with ornaments and other womanish follies of that sort,

<sup>a</sup> οἱ ἄνδρες καὶ ἐκόμενοι ἄτι ἐν φιλοσοφίᾳ διατρέψαντες καὶ περιβάλλοντο τὰς κεφαλὰς ἐκχόμενοι καὶ προφητεύοντες, ὅτι ἐκείτηρον Ἑλληνικοῦ νόμου ἦν.



attract all eyes upon themselves."\* For neither the one nor the other of these opinions is there a single word in the text. On the contrary, the apostle's argument proceeds rather on the assumption that the men appeared *uncovered*, since the uncovered head was (among the Greeks and Romans) the token of a freeman, and what he condemns is the notion, entertained by the Corinthians, that this might be adopted also by the women—a notion that interfered with the proper subordination of the woman to the man.

ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἴστι.....ὁ Θεός,— Since here everything is spoken of by means of figures and similitudes, the expressions cannot be regarded as adequate to the ideas; the latter are rather to be viewed as lying concealed in the former, as in their yet non-absolute form. Christ is also elsewhere called the head of his people (comp. inter al. Col. i. 18. καὶ αὐτὸς ἴστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας, i. e. he is the head of the body which is the church, Winer, p. 301; the genitive is in apposition). The figure is thus taken from the most perfect organism, that of man. In this the other members are regarded as dependent upon the head, inasmuch as the latter is deemed the residence of the spirit. Now, through the body the spirit becomes *apparent*, it is declared

\* Erant, sicut hodie quoque fieri videas, qui non secus in eodem sacram veniebant, quam solent in theatrum vanissimi homines prodire spectatum. Viri enim galeros splendidiore, ornamenta et alias id genus muliebres nugas capiti imponentes omnium in se convertebant oculos!

by means of it (δοξάζεσθαι.) In like manner Christ is here said to be declared by means of the Christian (to ἀνὴρ must be supplied, as the old interpreters have remarked, πιστός) his spirit must become apparent in the life of the believer, even as God is declared by Christ.

As regards the words κεφαλή δὲ γυναικὸς ὁ ἀνὴρ, the older interpreters have already remarked, that they must be taken in a different sense from the words κεφαλή Χριστοῦ ὁ Θεός. Thus Theophylact (following Chrysostom, whose remarks from his reasoning against the heretics, are too extended to be quoted here): says, “the head of the woman is the man, because of his ruling over her; but the head of Christ is God, because of his being the author of him, as a father is of a son. For we must not take what is said of the head, in the same sense as what is said of Christ: but Christ is our head, both as our governor and from our being his body, while the Father is the head of Christ as the author of him.”<sup>a</sup> This, however, is not sufficient to bear out the comparison; something clear and defined must be introduced as a *tertium comparationis*. That something is the *voluntary subordination*; as Christ subordinated himself to the Father, and was obedient unto death, even the death of the cross, (Phil. ii. 8.) yet by this

<sup>a</sup> Κεφαλή γυναικὸς ὁ ἀνὴρ διὰ τὸ κατέχευεν αὐτῆς. Χριστοῦ δὲ κεφαλή ὁ Θεὸς διὰ τὸ αἴτιος εἶναι αὐτοῦ ὡς πατρὸς υἱοῦ. Οὐ δὲ γὰρ τὰ περὶ κεφαλῆς εἰρημίονα ὁμοίως καὶ ἐπὶ Χριστοῦ ἐκλαμβάνειν· ἀλλ', ἡμῶν μὲν κεφαλή ὁ Χρ. καὶ ὡς δημιουργὸς καὶ ὡς σώματος αὐτοῦ ὄντων ἡμῶν· ὁ δὲ Πατὴρ Χριστοῦ κεφαλή ὡς αἴτιος αὐτοῦ.

THE CHURCH IS NOT TO BE CONSIDERED AS A BODY OF MEN, BUT AS A SOCIETY OF SPIRITS. IT IS NOT TO BE MEASURED BY THE STANDARDS OF THE WORLD, BUT BY THE STANDARDS OF HEAVEN. IT IS NOT TO BE JUDGED BY THE OPINION OF MEN, BUT BY THE OPINION OF GOD. IT IS NOT TO BE SUBJECTED TO THE CONTROL OF THE STATE, BUT TO THE CONTROL OF THE SPIRIT OF GOD. IT IS NOT TO BE LIMITED BY THE LAWS OF MEN, BUT BY THE LAWS OF GOD. IT IS NOT TO BE BOUND BY THE CUSTOMS OF THE WORLD, BUT BY THE COMMANDS OF THE KINGDOM OF HEAVEN. IT IS NOT TO BE SUBJECT TO THE CHANGES OF FORTUNE, BUT TO THE WILL OF GOD. IT IS NOT TO BE LIMITED BY THE POWER OF MEN, BUT BY THE POWER OF GOD. IT IS NOT TO BE BOUND BY THE LAWS OF MEN, BUT BY THE LAWS OF GOD. IT IS NOT TO BE SUBJECT TO THE CHANGES OF FORTUNE, BUT TO THE WILL OF GOD. IT IS NOT TO BE LIMITED BY THE POWER OF MEN, BUT BY THE POWER OF GOD.



nothing being dependant on the body or the external relations of men, but all on the Spirit. Not, however, that he thereby confounds civil order, or honorary distinctions, which in ordinary life can never be wanting. In this passage, on the other hand, he is arguing regarding external propriety and decorum, which form a part of the polity of the church. While, therefore, as regards spiritual union in the sight of God, and as a matter of conscience, Christ is the head of the man and of the woman without discrimination, there being in such a case no respect paid to male or female; yet as regards external arrangement and the decorum of polity, the man follows Christ, and the woman the man, so as that there should not be the same rank, but that inequality should exist."<sup>a</sup>

\* *Principium sumit ab ordinibus divinitus institutis. Dicit autem: sicuti Deo Christus tamquam capiti subest: ita et Christo virum et viro subesse mulierem. Quomodo autem inde colligat velatas esse debere mulieres, postea videbimus: nunc teneamus quatuor istos gradus quos ponit. Deus ergo primatum obtinet, Christus secundum locum. Quomodo? nempe quatenus in carne nostra patri se subiecit: alioqui enim, quando unius est cum patre essentiae, ita aequalis est illi. Meminerimus ergo hoc dici de Christo mediatore. Patre (inquam) inferior est quatenus naturam nostram induit, ut esset primogenitus inter multos fratres. In eo quod sequitur plus est aliquanto difficultatis. Hic ponitur vir medius inter Christum et mulierem, ita ut caput mulieris non sit Christus. Atqui alibi docet idem apostolus, in Christo non esse masculum nec feminam (Gal. iii. 28). Cur igitur hic statuit discrimen, quod illic tollit? Respondeo solutionem pendere ex locorum circumstantia, quum mulierem a viro differre negat, tractas*

4. Πᾶς ἀνὴρ προσκυρόμενος κ. τ. λ.—It by no means follows from this, as has been already remarked, that the men in the Corinthian church were in the habit of praying or delivering spiritual discourses (on the word *προφητεύειν*, see ch. xii.) with their heads covered; the sense simply requires to be given thus: For a man it is altogether unsuitable that he should appear in the church with his head covered (with the women, however, it is otherwise, ver. 5.)—*κατασχέσει τὴν κεφαλὴν αὐτοῦ (αὐτοῦ)*—That Paul has here something like a play upon words has been remarked by most interpreters. Bullinger says: “He gracefully plays on the word *head*, referring every thing that affects either with honour or dishonour the human head, that is the individual himself or herself, to that, (if I may so speak) imaginary head.”<sup>a</sup> The

de spirituali Christi regno, ubi personæ non aestimantur nec in rationem veniunt: nihil enim ad corpus, nihil ad externam hominum societatem, sed totum in spiritu situm est. qua ratione etiam servi et liberi nullam esse differentiam testatur. Neque tamen civilem ordinem interea confundit, aut honorum distinctiones, quibus non potest carere communis hæc vita. Hic vero disputat de externa honestate atque decoro, quæ pars est politię ecclesiasticæ. ergo quantum ad spiritualem conjunctionem coram deo et intus in conscientia, Christus caput est viri ac mulieris absque discrimine: quia illic neque masculi neque feminae habetur respectus. quantum ad externam compositionem et decorum politicum, Christum vir et virum mulier sequitur, ita ut non sit idem gradus, sed locum habeat inæqualitas ista.

<sup>a</sup> In vocabulo capitis venuste ludit, omne id quod decoris aut dedecoris capiti obtingit humano, hoc est homini ipsi viro aut mulieri, referens ad illud, ut sic dicam, imaginarium caput.

words imply on the one hand, that the individual disgraces his head, inasmuch as he puts on the guise of a slave ; and, on the other, that he dishonours Christ, (who in ver. 3. is called his head) inasmuch as he undervalues the dignity conferred on him by Christ.—*κατὰ κεφαλῆς ἔχων*, namely, *τί*, wearing a covering on the head. Some refer these words also to the wearing of long unpolled hair ; but of this Paul unquestionably has no thought here ; what is said in ver. 14, *ἀνὴρ εἰάν κομᾷ, ἀτιμία αὐτῷ ἐστίν* is not spoken of something actually occurring, but of something absurd that is supposed.

5. *προσευχομένη ἢ προφητεύουσα*.—Most interpreters have found great difficulty here, from Paul's seeming to allow the *προσεύχασθαι* and the *προφητεύειν* to women, whilst in ch. xiv. 34, (comp. 1 Tim. ii. 12.) he expressly forbids it. But as Neander correctly remarks, (p. 126.) “ we must explain that apparent contradiction by supposing that Paul here only refers, for the sake of example, to what was going on in the Corinthian church, reserving his denunciation of it to the proper place.” In like manner Calvin : “ It may be replied, that the apostle by here reproofing the one thing, does not commend the other.”<sup>a</sup>

*καταισχύνει τὴν κεφαλὴν ἑαυτῆς (αὐτῆς)*.—This is to be taken again in a twofold sense, the words “ her head,” referring both to herself and her husband. In the former case the meaning is :—She

<sup>a</sup> Responderi potest apostolum hic unum improbando alterum non probare.

dishonours herself, inasmuch as she offends against decency, in the latter, she dishonours her husband (who is called her head, ver. 3.) partly on the same account, and partly because she does not bear the tokens of subordination. The former—the dishonour she does to herself is set forth, from the words ἰν γάρ ver. 5, to κατακαλύπτέσθαι ver. 6; the latter—the dishonour done to her husband—ver. 7—10.

ἰν γάρ ἐστὶ καὶ τὸ αὐτὸ τῆ ἔξυμνήσει.—One would expect properly τῶ ἔξυμνήσει: This (their appearing with uncovered heads) is quite as bad as if they had been shorn,—the indecency and outrageousness of which every one would at once perceive.

6. *Deductio ad absurdum*: For if a woman go uncovered (on ὠ see Winer, p. 405<sup>a</sup>) she might also be shorn = she may allow herself to be shorn.

7. The γάρ here is to be taken quite generally. The principal object of all that precedes is to show that the man ought to appear with his head uncovered, the woman with her's covered; for which a new reason is introduced by γάρ here.—οὐκ ὀφείλει κατ.—The negative belongs properly to κατακαλύπτέσθαι, for the sense is *debet non operiri*; as the arrangement stands, however, both the verbs ὀφ. and κατακ. are to be taken as one whole, and a strong emphasis thrown on οὐκ. See Winer, p. 456.<sup>b</sup> As a reason why the man ought not to cover himself, it is added, that he is εἰκὼν καὶ δόξα Θεοῦ, i. e. the *dominion* be-

<sup>a</sup> [See also Bib. Cab. No. X. p. 228, note *d*].

<sup>b</sup> [See also Bib. Cab. No. X. p. 254, § 76, note *ε*].

longs to him; for the woman's doing the opposite, however, the reason is, that she δέξαι ἀνδρός ἰσθιν. Not unintentionally does Paul omit the word *εικῶν* here, for had it been inserted, analogy would have led us to conclude that the woman should actually represent the dominion of the man, as the man does that of God. But this is not Paul's meaning, he rather says, she must be *passive, through subordination*; the glory of the man is shown in the woman, *in so far as she obeys*. It is evident that the argumentation of the apostle here is not very strict, as we find to be frequently the case with him, especially in the Epistle to the Galatians. For the rest Calvin remarks: "The same question may be moved here regarding the *image* as formerly respecting the *head*; for both sexes were created in the image of God, nor does Paul exhort females to be reformed into the same image less than males. But the image of which he now speaks refers to the conjugal rank; it pertains therefore to the present life, and has not to do with matters of conscience. This is the simple solution: He is not treating here of innocence or holiness, which are as suitable to woman as to man, but of that excellence which God has given the man, that he might be superior to the woman. In this superior grade of dignity is seen the glory of God as it shines forth in every instance of supremacy."<sup>a</sup>

<sup>a</sup> Eadem nunc quaestio de imagine moveri potest, quae antea de capite: creatus enim est uterque sexus ad imaginem Dei: neque minus feminas quam masculos ad illam imaginem reformari jubet Paulus. Sed imago, de qua nunc loquitur, ad



8, 9. Paul here refers to the Mosaic account of the creation of the woman. Gen. ii. 21.

10. Διὰ τοῦτο ἠρέθην ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς.—'Εξουσία is here the power of the man over the woman. This the woman ought to bear on her head, *i. e.* indicate by what she bears on her head: *potestatem viri in se debet prae se ferre in capite*. This interpretation, which the best of the old commentators adopt, seems the simplest and most natural; and, consequently, renders the others (as, for example, that which regards ἐξουσία as being itself expressive of a head-covering) unnecessary. The words διὰ τοὺς ἀγγέλους also have given occasion to more learned disquisition than the matter, perhaps, deserved or required. Thus some have thought they refer to the spies sent by the heathen, others to the teachers or presidents of the assemblies, and others even to evil demons, (with this even Usteri seems to accord, p. 419), inasmuch as these might be tempted by the sight of the woman. But ἀγγέλοι, without any addition, can hardly have any of these meanings; and, what is still more conclusive, there is nothing in the passage to lead us to suppose that the evil which Paul would have them to avoid lay in

ordinem conjugalem refertur: ideoque pertinet ad praesentem vitam, non autem in conscientia sita est. Haec est simplex solutio: non hic tractari de innocentia et sanctitate quae peraeque mulieribus et viris convenit, sed de praestantia quam Deus viro contulit, ut mulierem antecelleret. In hoc superiore dignitatis gradu conspicitur Dei gloria, sicuti relucet in omni principatu.

a temptation to licentiousness. He rather seems to aim at the prevention of such a violation of what was proper and becoming, (*ὁ κόσμος, τὸ πρέπον*), as resulted from the practice of the women imitating the men. Hence it is best to take *ἄγγελοι* in its ordinary sense in the New Testament, as referring to holy angels, who are rejoiced when every thing is conducted in the church with propriety and decency. Comp. the excellent remarks of Grotius: "If elsewhere women desire to be veiled, in the church they certainly ought to be so, where it is proper that every thing should be conducted with the utmost modesty, and that order and decorum be preserved, inasmuch as not only are men there, but the angels of God themselves, as were the cherubim in the temple to indicate the presence of the angels. Thus, also, angels were believed to be present in the synagogue; see Deut. xxxiii. 2; and the Jewish interpreters on Ps. lxxxii. *sub init.* Philo, in his book, *περὶ φιλανθρωπίας*, says of Moses, that he made hymn-music of every species of symphony and harmony, which men and ministering angels hear."<sup>a</sup> This view has also

<sup>a</sup> Si alibi velatae esse volunt mulieres, certe in ecclesia tales esse debent, ubi par est omnia geri summa cum verecundia ordinemque et decorem servari, quippe ubi non tantum adsint homines, sed et ipsi dei angeli, sicut Cherubim erant in templo ad significandam angelorum praesentiam. Sic et in synagoga angeli esse crediti, vid. Deut. xxxiii. 2, et interpp. Hebraeos ad initium Ps. lxxxii. Philo libro *περὶ φιλανθρωπίας* de Mose: ὑμνηδίας ἱκανῆτο διὰ τᾶν συμφωνίας καὶ ἁρμονίας ἕδος, ἣν κατακούουσιν ἄνθρωποι τε καὶ ἄγγελοι λειτουργοί.

been adopted by some of the fathers ; Chrysostom, for instance, who, on the words *διὰ τούτων*, says: " Because, says he, of all that has been adduced, and not of that alone, but still more because of the angels; for though, says he, thou despisest men, yet reverence the angels."<sup>a</sup> There are, nevertheless, two other interpretations which deserve to be mentioned. The one is adduced by Heydenreich, (p. 188); " or, if you would rather, the apostle mentions the angels, because they, the modest and humble servants of God, when they praise him veil their faces, to indicate their supreme and most humble reverence of the Deity, Is. vi. 2. *διὰ τοὺς ἀγγέλους* is a form of obscuration."<sup>b</sup> The other is furnished by Theodoret, who regards the allusion as made not to the *angels in general*, but, according to the beautiful sentiment of the early church, to which Christ also gives the sanction of authority, Matt. xviii. 10, to the particular angel of each individual, whom they would offend by acting indecently:—" He calls the veil *power*, because she who wears it indicates thereby her subjection, and this especially because of the angels, who stand by men, having been intrusted with their government; for thus, also, is it said in the Acts,

<sup>a</sup> διὰ ταῦτα τὰ εἰρημίνα ἅπαντά, φησι, μᾶλλον δὲ οὐ διὰ ταῦτα μόνον, ἀλλὰ καὶ διὰ τοὺς ἀγγέλους· εἰ γὰρ τοῦ ἀνδρὸς καταφροσῖς, φησι, τοὺς ἀγγέλους αἰδέσθῃσι.

<sup>b</sup> Aut, si mavis, angelorum mentionem facit apostolus, quoniam angeli modesti atque humiles dei ministri, deum laudantes ad summam humillimamque erga numen reverentiam significantem vultum tegant, Es. vi. 2 : *διὰ τοὺς ἀγγέλους* est formula obscrandi.

(xii. 15), It is not he but his angel : and by the Lord, See that ye despise not one of these little ones ; for verily I say unto you, that in heaven the angels do always behold the face of my father who is in heaven.<sup>2a</sup>

11. Πλήν οὔτε κ. τ. λ.—*Chrysostom* : “ As he has given great pre-eminence to the man, in saying that the woman is from him, and on account of him, and under him ; yet, lest he should elevate the men and humble the women too much, see how he brings in the corrective, by saying, *Nevertheless, &c.*”<sup>b</sup>

12. ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.—*Chrysostom* : “ Examine, says he, not only the original order, nor that creation, [above alluded to]. For if thou inquire into things subsequent to these, the one is the cause of the other ; or, rather, neither is the cause of the other, but God of all.”<sup>c</sup>

13—15. The apostle adduces a new reason for his

<sup>a</sup> Τὸ κάλυμμα ἰευσίαν ἐκάλειν, ἀπὸ τοῦ δικνύτω τὴν ὑποταγὴν ἑαυτὴν συτίλλουσα, καὶ οὐχ ἥμισυ τῶν ἀγγέλων ἴσκα, οἱ ἰφριῶσι τοῖς ἀνθρώποις τὴν τούτων κηδεμονίαν πιστιτυμίαι. οὕτω καὶ ἐν ταῖς πράξεσιν (xii. 15). οὐκ ἴσιν αὐτός, ἀλλ' ὁ ἄγγελος αὐτοῦ ἴσιν. καὶ ὁ κύριος ἑρᾷτι μὴ καταφρονήσῃσι ἰσὺς τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἡμῖν. ἀμὴν γὰρ λίγω ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν διὰ παντός βλέπουν τὸ πρόσωπον τοῦ πατρὸς ἡμεῶν τοῦ ἐν οὐρανοῖς.

<sup>b</sup> Ἐπειδὴ πολλὰν ὑπερεχὴν ἴσκει τῷ ἀνδρί, εἰπὼν ὅτι ἐξ αὐτοῦ ἡ γυνὴ καὶ δι' αὐτὸν καὶ ὑπ' αὐτόν, ἵνα μῆτι τοὺς ἀνδρας ἐπάρεθ' ἵσκειν τοῦ δυνάτος μῆτι ἐκίνας ταπεινώσῃ, ὅρα πῶς ἐπάγει τὴν διόρθωσιν λίγων· πλὴν οὕτι κ. τ. λ.

<sup>c</sup> Μὴ γὰρ μοι, φησί, τὰ πρῶτα ἐξίταξι μόνῃ μαθὶ τὴν δημιουργίαν ἐκίση. εἰ γὰρ τὰ μετὰ ταῦτα Ζητῆς, ἐκείνους ἐκατίρεω αἰσῖος, μᾶλλον δὲ οὐδὲ οὕτως ἐκείνους ἐκατίρεω, ἀλλ' ὁ Θεὸς ἐπάνω.

prescription. Even the natural sense of propriety teaches, that whilst it would be offended by a man's wearing long hair, or braiding it like a woman's, this is a great ornament to women. It by no means follows from these words of Paul, as was remarked above, on verse 4th, that either the one custom or the other was practised at Corinth. Paul only seeks to bring forward an *analogy*. He had said, in verse 4th that for a woman to have her head uncovered was as bad as if she had it shaven; and if thus, with regard to the *hair* on the head, the distinction was observed, so ought it also with regard to the *covering* of the head. ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται.—As nature has given the woman long hair instead of a head-covering, so has she thereby indicated that her head ought to be covered. *Theodoret*: "If she esteem her hair as an ornament, and its being taken away as a disgrace, let her consider how she dishonours him who gave her the hair, by not acting with becoming modesty and respect."<sup>a</sup>

16. The greater part join this verse also with the preceding, and thus close the section with Θεοῦ. According to this, Paul may be regarded as saying, at the conclusion of his injunctions, Let no man oppose what I have laid down, for the same shall be observed by all the churches.—Εἴ τις δοκεῖ φιλ. εἶναι.—If any man think he may dare to be contentious. Winer, p. 494. After these words we must, as above, ch.

<sup>a</sup> Εἰ αὐτὴ τιμὴν ἡγίται τὴν κόμην, καὶ ἀτιμίαν τὴν ταύτης ἀφαιρέσειν, λογιζέσθω ὡς ἀτιμάζει τὸν τὴν κόμην διδουκότα μὴ μετὰ τῆς προσηκούσης αἰδοῦς καὶ τιμῆς προσιοῦσα.

vii. 1, supply, "let him know." *τοιαύτην συνήθειαν οὐκ ἔχομεν.*—We have no such custom, viz. as that of women appearing uncovered. Less suitable is the opinion of Chrysostom, that it is the custom of being contentious which is here denounced. Lachmann, however, joins this verse to what follows, and regards *φιλόνηκος* as having reference to the *σχίσματα* which are mentioned in verse 18. He reads, verse 17, *τοῦτο δὲ παραγγέλλω, οὐκ ἰπαινῶν ὅτι κ. τ. λ.* in this manner: This (that we, and the other churches, have not the motive of being contentious) I declare to you, because I disapprove of you in that, &c.

If, however, we follow the common reading and division, the sense of verse 17 may be given thus: Whilst I declare this, (as if he had said, induced by this opportunity), I cannot suppress my displeasure on account of your conduct in that, &c. *ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε.*—This is generally explained thus; that your coming together tends rather to your deterioration than to your improvement. This, however, seems too general, for, in what follows, the apostle does not speak so much of the *effects* of their meetings, as of these meetings *themselves*. On this account I prefer the interpretation which refers *κρεῖττον* and *ἥττον* to the character or constitution of their meetings, thus: I am displeased that ye conduct your meetings so that they become worse rather than better. *Theophylact*: "It behoves you to advance to what is better, and to make your meeting together more and more excellent; but, instead of this ye detract from what is already the

prevailing custom, and though ye come together in one church, it is not to sup together."<sup>a</sup>

The verb *συνέρχασθαι* is used here of their meeting together at the Agapae, which, as is well known, were united in the early churches with the observance of the Lord's Supper; but which, on account of the abuses that arose from them, and which the apostle, in this passage, so strongly condemns, were disjoined from it; and in the fourth century, were formally forbidden by the decree of a council.

18. Πρῶτον μὲν γάρ κ. τ. λ.—Many are of opinion that by the words *σχίσματα* and *αἵρέσεις* are to be understood the irregularities formerly treated of in regard to the matter of food, but to these such epithets could hardly be applied; and, besides, the word *πρῶτον* clearly shows that the apostle is about immediately to introduce something else. It seems better, therefore, to understand these *schisms* and *heresies*, first, generally, of the divisions which arose out of the sects, and were apparent even in their meetings together; and then particularly of that *ἀταξία*, which was the consequence of these divisions, and which the apostle denounces in verse 20. The *οὖν*, indeed, in that verse may seem, to some, to indicate that the subject treated of there is the same as in verse 18; but this particle may, with equal propriety, have

<sup>a</sup> Ἐπι ὁμᾶς εἰς τὸ κριῖτον προβαίνειν, καὶ τὰς συνελίσεις κοινῶσαι φιλοτιμοτέρως· ὁμοίς δὲ ἠλαττώσασι καὶ τὸ ἦδη κρατῆσαν ἴσθαι· καὶ συνέρχασθε μὲν ἐν τῇ μίᾳ ἐκκλησίᾳ οὐ μὴν, ὥστε συνδιωκῆναι.

been used by the apostle in making a transition after the parenthesis, to something *particular*. *Theophylact*: "He does not immediately enter upon his discourse regarding the tables, but, in the first place, reproves them for having schisms among them. For, indeed, it was because of their being divided, that each ate apart from the rest."<sup>a</sup>—ἐν ἐκκλησίᾳ.—Not as many interpreters would have it, "in the *place* of meeting, in the *house* appropriated to divine worship," but rather, as is shown by the absence of the article, *congregationally*, *i. e.* so as to constitute a formal meeting. There is thus nothing pleonastic.—καὶ μέρος τι πιστεύω· δεῖ γὰρ κ. τ. λ.—The apostle had probably heard how the sectarian spirit was operating injuriously among them, from the before-mentioned domestics of Chloe; he now says: I believe this intelligence the more readily, that in the nature of things such consequences are unavoidable.

*Chrysostom*:—"In speaking of heresies here, he speaks not of doctrinal, but of schismatical heresies. But even though he did speak of doctrinal, he offers no excuse for such; for when Christ in like manner says, (Matt. xviii. 7,) *it is necessary that offences should come*, he does not destroy the freedom of choice, nor impress any force or necessity upon [man's] life, but simply foretells what always will be, from the wicked state of the human mind, and what was to happen, not because he foretold it, but

<sup>a</sup> Οὐκ εὐδὸς εἰς τὸν περὶ τῶν τραπεζῶν λόγον εἰσβάλλει, ἀλλὰ πρό-  
τιρον πλῆττει αὐτούς, ὅτι σχίσματα ἐν αὐτοῖς εἰσι. Καὶ γὰρ ὄντως  
διότι ἀπισχισμῶν ἦσαν, διὰ τοῦτο ἰδίᾳ ἠεδίω ἕλαστος.



because of the state of mind of those who were incurably bad. These things did not occur because he predicted them, but he predicted them, because they were certainly to occur; for had these offence been of necessity, and not of purpose on the part of those who introduced them, it would have been out of place to have added, *But woe unto that man by whom the offence cometh.*"<sup>a</sup>—*ἵνα οἱ δόκιμοι, κ. τ. λ.*—The *ἵνα* here certainly retains its fundamental meaning, although some of the Fathers, as Chrysostom and others, think that it is used not aitiologically but ecabatically, and adduce John ix. 39 and Rom v. 20, as parallel passages. The usage of the particle in those places is to be accounted for, not on the principle of *dialectical licence*, but arising from the scriptural representations of the providential government of the world; according to which, God is represented as employing the evil he permits for the *purpose* of manifesting the more clearly his own goodness.

20. οὐκ ἔστι κυριακὸν δαΐπνον φαγεῖν.—Some take ἔστι

<sup>a</sup> Λίσεις ἰσταῦθα, οὐ ταύτας λίγων τὰς τῶν δογμάτων, ἀλλὰ τὰ τῶν σχισμάτων τούτων. εἰ δὲ καὶ τὰς τῶν δογμάτων ἴλιγιν, οὐδὲ οὕτω λαβὴν ἰδίδου. καὶ γὰρ ὁ Χριστὸς φησιν, ἀνάγκη ἰλθῶν τὰ σκάνδαλα, οὐ τὴν ἰλιουθερίαν τῆς προαιρέσεως, λυμαινόμενος, οὐδὲ ἀνάγκην τινὰ καὶ βίαν ἰφιστὰς τῇ βίῃ, ἀλλὰ τὸ πάντως ἰσόμενον ἐκ τῆς ποτηρῆς τῷ ἀνθρώπῳ γνώμης προλίγων, ὅτις ἔμμελλε γίνεσθαι, οὐ διὰ τὴν αὐτοῦ πρόβησιν, ἀλλὰ διὰ τὴν τῶν ἀνιάτως ἰχόντων γνώμην. οὐ γὰρ ἰσπεῖθ προῖσι. ταῦτα ἰγίνιστο, ἀλλ' ἰσπεῖθ πάντως ἔμμελλε γίνεσθαι, διὰ τοῦτο προῖσι ἰσπεῖθ, εἰ ἀνάγκης ἦν τὰ σκάνδαλα, καὶ μὴ γνώμης τῶν ἰσπεῖθ ἰσπεῖθ, περιττῶς ἴλιγιν, οὐαὶ τῷ ἀνθρώπῳ ἰκείνῳ, δι' οὐ τὴν σκάνδαλα ἰεχίται.

for ἕξει, *non licet dominicam coenam edere*; others supply τοῦτο, viz. τὸ συνέρχεσθαι, this is not to eat the Lord's Supper. The expression κυριακὸν δεῖπνον comprehends here, as Usteri has correctly remarked, the entire observance, as well the Lord's Supper, properly so called, as the Agapae which were commonly associated with it. Among the Corinthians, however, and this is what Paul blames, there was no proper observance of the Supper of the Lord, for there unity should predominate, and all should be one body, x. 17.

21. ἕκαστος ..... ἐν τῷ φαγεῖν.—For at your feasts (your individual meals in contradistinction to the Eucharist;—thus the words ἐν τῷ φαγεῖν are not pleonastic) each (rich man, that is, for only such could bring anything with them) consumes what he has brought (τὸ ἴδιον δεῖπνον) beforehand (*i. e.* before any has been given to the poorer), the consequence of which is, that the poorer is hungered while the richer has a superabundance, (ὅς μὲν πεινᾷ, ὅς δὲ μεθύει)

22. γὰρ.—It is disgraceful in you to turn the meetings of the church into occasions for feasting: *For* have ye not private houses in which to take your meals?—ἰπαινέσω ὑμᾶς—see Winer, p. 229.<sup>a</sup>

23. Ἐγὼ γὰρ ἔλαβον κ. τ. λ.—For the institution of the Supper, as it was conducted by the Lord himself, and as I have received it from him, is one quite otherwise.—ἀπὸ τοῦ κυρίου.—The preposition here

<sup>a</sup> [See note on ch. vi. 5.—TR,]

was probably intentionally used instead of παρά, denote, that the apostle had received what folk not immediately from the Lord, but through the medium of those who had been present at the institution of the supper. The supposition of a particular supernatural revelation seems in this case unnecessary.\*—ὅτι ὁ κύριος κ. τ. λ.—The almost word-for-word agreement of this passage with the account given in the gospel is of great importance, partly because it shows, that on the weighty dogmas of Christianity, Paul had obtained the most correct information, and partly because it may furnish a consideration of some value in regard to the inquiry into the source of the striking resemblance of the gospels to each other.

The full examination of the words of the institution themselves, and of their relation to the doctrine of the church, belongs properly to a commentary on the gospels; a few hints on these points have been already given in the notes on the preceding chapter. For the development of the doctrine which Paul is more particularly enforcing in

\* [There can be no doubt that Paul learned the facts regarding the institution of the Lord's Supper in the same manner as all the converts to Christianity after the ascension viz. by the testimony of those who were present at the event that took place. When, however, he says, "I have received of the Lord, &c." he must be understood as asserting the *divine authority* as well as accuracy of the observations had instituted among the Corinthians. What he had received was by the express appointment, and under the sanction of Christ.—TR.]

place, it is chiefly important to make the inference which he draws (from the words *ὡς ὅς ἂν ἐσθίῃ κ. τ. λ.* ver. 27 onwards) in especial reference to the Corinthians, so many of whom partook of it unworthily. The unworthy partaker is he who, in observing an ordinance which is symbolical of oneness with Christ, and thus, with all his members, affronts or injures his brother. Of him it is said, that he is *ἐνοχός τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου*, for Christ is himself spiritually present in the members of his church, and he has said, Inasmuch as ye have done anything unto them, ye have done it unto me, Matt. xxv. 40. It is not enough, therefore, to interpret these words thus: He is so bad, that had he been with those who tried the Lord, he would have joined with them in condemning him; but, as by the power of the Spirit, the fruits of Christ's death are in the right observance of the supper, appropriated to the life of the man through faith, so that he can say "Christ has died for me;" so, conversely, the conscious abuse of the sacrament renders the individual absolutely a present partaker in the guilt of the death of Christ.—*ἔσται*.—The future is used here in consequence of *ὅς ἂν*, as elsewhere in the apodosis after *ἰάν*.

28. *Δοκιμαζέτω δὲ ἄνθρωπος κ. τ. λ.*—Since the guilt which he contracts is so great, let the individual so much the more (Winer, p. 377)<sup>a</sup> prove himself beforehand.

<sup>a</sup> ["In 1 Cor. xi. 28, *δὲ* is used in the sense of *rather, the more*, in opposition to the *ἀναξίως ἐσθίειν* of ver. 27."—*Gr. d. N. T.*—*T. R.*]

29. κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει. He causes, by his so eating, condemnation to himself. The Κρῖμα is here expressed quite generally; but, as is shown by what follows, it may be regarded as twofold, as consisting, in the first place, of temporal punishments, the object of which was, by producing contrition and self-condemnation, to elevate and improve; and (if these effects should not follow,) in the second place, of the eternal condemnation of the transgressors at the day of judgment with the world (σὺν τῷ κόσμῳ κατακρίνονται).

μη διακρίναν τὸ σῶμα τοῦ κυρίου.—*Chrysostom*: “Not examining, nor perceiving, as he ought, the magnitude of the things presented to him; not considering the weight of the gift.”<sup>a</sup> *Beza*: “He is said to discern the Lord’s body, who has such an estimate of its dignity as to distinguish it from every thing else, and consequently who approaches this bread and this cup with the profoundest reverence, as not to provisions of an ordinary kind, and intended to nourish the body, but as to the mysteries [it would more accord with Paul’s doctrine to say *symbols*] of that feast which is the most precious of all.”<sup>b</sup>

30. Διὰ τοῦτο κ. τ. λ.—On this account (*i. e.* because

<sup>a</sup> μη ἕξεσάζον μη ἰνοῶν, ὡς χρεή, τὸ μέγεθος τῶν ἀρραμμένων, μη λογιζόμενος τὸν ὄγκον τῆς δωρεῆς.

<sup>b</sup> Discernere corpus domini dicitur, qui dignitatis illius habet rationem, ut a ceteris rebus distinguat, ac proinde summa sum reverentia ad hunc panem et hoc poculum, non tanquam ad ordinarios et corporibus alendis destinatos cibos, sed tanquam ad mysteria rei omnium pretiosissimae, accedat.

so many among you partake unworthily, and so draw down condemnation on themselves) hath God sent upon you merited punishments.

31. *Εἰ γὰρ ἑαυτοὺς διεκρίνομεν κ. τ. λ.*—(These punishments God would not inflict if we prevented him by repentance) *for* if we judged ourselves, (*i. e.* as the connection shows, *condemned*, and thereby reformed ourselves,) we should not be judged.

33. *ἀλλήλους ἐκδέχεσθε.*—Wait one for another: Let not the rich hastily consume what they have brought with them, but give it up for general distribution. *Theophylact*: “He does not say distribute to one another, but wait for one another, thus showing that whatever is brought thither is common, and that all ought to await the common coming together.”<sup>a</sup>—*εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω.*—If any one be so hungry that he cannot wait for the general distribution, let him rather eat beforehand at his own house.

34. *Τὰ δὲ λοιπά.*—This refers, probably, not to directions about *other* points, but to the arrangement of *particulars* in respect of those above given.

<sup>a</sup> οὐκ εἶπεν, ἀλλήλους μεταδοτέ, ἀλλ', ἐκδέχεσθε, δεικνύων ὅτι κοινὰ εἶσι τὰ ἐκείνη ἐσθιόμενα καὶ δι' ἀναμίντων τὴν κοινὴν συνίλιυσιν.

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